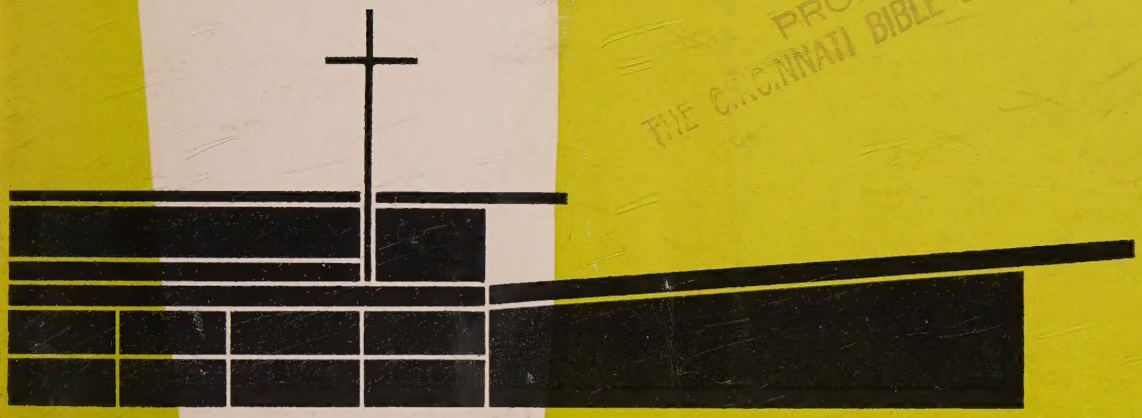
UNITED EVANGELICAL

Action

CINCINNATI BIBLE SEMIN
2700 GLENWAY AVE
CINCINNATI 4 OHIO
11-61

PROPERTY OF
THE CINCINNATI BIBLE S... LIBRARY



the big question:

Public Funds for Non-Public Schools?

and these other interesting articles:

The Neutral Protestants

In Defense of Intolerance

The Christian Answer to Communism III

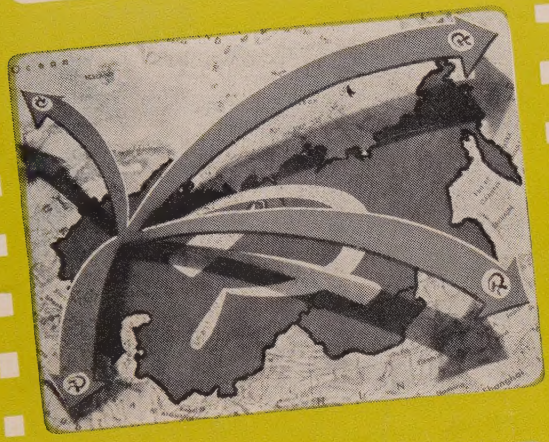
january 1961 twenty-five cents

the frightening story of

"Communism on the Map"

a color filmstrip with sound

"First, we will take Eastern Europe. Next, the masses of Asia. Then we shall encircle that last bastion of Capitalism, the United States of America. We shall not have to attack. It will fall like an overripe fruit into our hands."
—NIKOLAI LENIN



"Communism on the Map" describes the Communist conqest from Russia's revolution in 1917 to the Cuban revolution in 1959. It tells how the Communists, who first held only Moscow, have spread their influence through Eastern Europe, Asia, Africa, and South America.

It shows the Communist conquest of nearly half the land area and half the population of the globe. It points up the menace of subversion in the United States, portrays the ugly picture of Communism, then provides a formula to combat it.

The filmstrip is standard for all slide projectors equipped for filmstrip projection.

The audio tape is recorded at 7½ speed, standard with all tape recorders.

SHOW THIS FILM IN YOUR CHURCH!

This dramatic 66-minute color filmstrip with sound tape is available for showing in your church or to any other group. **No rental fee—a free will offering for the anti-Communism program of the National Association of Evangelicals. Reserve this film now!**

☐ I would like to have a showing of this film in my church and will receive an offering for anti-Communism program of NAE. Choice of dates:

1 _____ 2 _____ 3 _____

name _____

address _____

city _____ *state* _____

church or organization _____

NATIONAL ASSOCIATION OF EVANGELICALS
P. O. Box 28 **Wheaton, Illinois**

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF EVANGELICALS

VOLUME 19 NUMBER 11

JANUARY 1961

Action

FEATURES

5 **THE NEUTRAL PROTESTANTS**
A lack of deep inner conviction and personal commitment has given a facelessness to American Protestantism today. By C. Stacey Woods

6 **THE BIG QUESTION: PUBLIC FUNDS FOR NON-PUBLIC SCHOOLS?**
The background to a question that will be debated in Congress again this year and in which every American has a vital stake.

9 **IN DEFENSE OF INTOLERANCE**
Tolerance which has degenerated into spiritual flabbiness has left us with a fatal "anything goes" attitude. By Merrill C. Tenney

12 **REPORT ON NATIONAL COUNCIL OF CHURCHES**
Delegates to the third triennium of the NCC agree in San Francisco that "Co-operation is not enough." A report by the editor

DEPARTMENTS

3 **JUST A MINUTE**
4 **CAPITAL COMMENTARY**
11 **BOOKVIEWS**
12 **WORLDVIEW**
15 **THE TRUTH ABOUT COMMUNISM**
16 **EVANGELICAL NEWSFRONT**
17 **NEWS IN BRIEF**
25 **RECORD REVIEWS**
26 **READERS SAY**
27 **ASK DR. SUNDAY SCHOOL**

STAFF

EDITOR W. STANLEY MOONEYHAM

EDITORIAL ASSISTANTS VERDA BLOOMHUFF, MILTON REGIER

CONTRIBUTING EDITORS DONALD H. GILL, JOHN NOBLE, RON ARNOLD, CLATE A. RISLEY, WILLIAM S. DEAL, ARNOLD D. EHLERT

LAYOUT VONNIE SHELTON

CIRCULATION ESTHER FORD

NAE STATEMENT OF FAITH:

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

UNITED EVANGELICAL ACTION is published monthly at Newton, Kansas by the National Association of Evangelicals. Second class postage paid at Newton, Kansas. All editorials, sermons and articles represent the personal views of the authors and do not necessarily reflect the policies of the National Association of Evangelicals, of its constituent groups, or the convictions of their members.

SUBSCRIPTION PRICE: U.S.A., her possessions, and Canada, six months, $1.50; one year, $3.00; two years, $5.00; foreign, $4.00 a year; club subscriptions, ten or more to individual addresses, $2.50 a year; bundles, ten or more to one address, $1.50 a year. Allow six weeks for processing new subscriptions.

CHANGE OF ADDRESS: Send your address label from copy of magazine along with your new address. Wait at least six weeks before writing to ask why a change has not been made.

OFFICES: Editorial offices are located at 222 East Willow Ave., Wheaton, Illinois. Telephone MO 5-0500. All correspondence, subscriptions, and advertising should be sent to United Evangelical Action, P. O. Box 28, Wheaton, Illinois. Advertising space rates on request.

Just a Minute

A sixty-second devotional by

WILLIAM S. DEAL

FRANK S. MEAD RELATES a story about an old English tugboat which once ran between London and Portsmouth. This tug had a very bad reputation. It was strong enough, but it seemed incapable of getting into any harbor without colliding with some other vessel.

This infamous tug did so much damage in this way that it finally came to be known to all the sailors along the coast as "Old-Bust-Me-Up."

But one bright morning a near-miracle happened. "Old-Bust-Me-Up" came into the Portsmouth harbor without touching a single ship. The men on the docks just couldn't understand what had happened. One called out, "What's come over Old-Bust-Me-Up?" A sailor on the deck of the tug shouted back, "Got a new skipper aboard!"

The meaning was immediately clear. The new skipper was handling the tug as it should have been handled all along.

What a splendid illustration of what Christ does for a life when He takes over as the Pilot. There is no more blundering into everything in sight, but a new sense of direction with the life under proper control. Now the person can steer through life's waters with a calm and confidence before unknown.

Millions of people everywhere need this new Pilot for their lives. He would pull many off the rocks of defeat, raise many others from the sunken condition of despair, and set them sailing again with a real purpose and true goal. There are many Christians, too, who need to give Christ more control of the pilot's wheel. Turn the wheel over to a new Captain as you start through the uncharted waters of a new year.

Plan to Attend

THE EVENT OF THE YEAR!

Nineteenth Annual Convention of the National Association of Evangelicals

Grand Rapids, Michigan
Pantlind Hotel
April 11-14, 1961

capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

"Merger fever," which has reached epidemic proportions among the major Protestant denominations, could have a telling effect upon affairs in Washington within the next few years. The drive for Protestant organizational unity has political relevance. Leaders of the movement want greater Protestant influence in Washington. Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U. S. A., who sparked the latest burst of unity sentiment, complained that a divided Christianity "cannot be trusted to bring to the American people an objective and authentic word of God on a political issue."

Dr. Blake said that the religious issue, as it was discussed in connection with the presidential election, "weakened" all the churches. He clearly implied that a united Protestantism could avoid such pitfalls. He proposed merger of four denominations: United Presbyterian, Methodist, Episcopal and United Church of Christ. These four denominations have a total membership of above 18 million.

Church affiliations of the members of the U. S. Senate show Methodists still in the lead. The breakdown is as follows: 19 Methodists, 15 Baptists, 14 Episcopalians, 11 Roman Catholics, 11 Presbyterians, 7 Congregationalists, 4 Lutherans, 4 Unitarians, 4 Latter-Day Saints, 3 Disciples of Christ, 2 Jews, 1 Friend, 1 member of the Reformed Church in America and 4 who list themselves simply as Protestant.

Church affiliations in the House of Representatives were not yet tabulated because of several very close races, and because the biographies of certain members were not yet available. As soon as this information is available, the NAE Washington office will furnish a full list of the members of Congress and their religious affiliations. Address your request to: Office of Public Affairs, National Association of Evangelicals, 1405 G Street, N.W., Washington 5, D. C.

The General Assembly Committee of the United Nations adopted unanimously the text of article 18 of the proposed covenant on human rights. The article provides for freedom of thought, conscience, and religion. It recognizes a person's right "to have or to adopt a religion or belief of his choice." The wording of the covenant has been under consideration in the UN for 12 years. Whether the covenant will become an effective instrument of international policy and how it could be enforced are still unanswered questions.

A committee of Roman Catholic bishops has deplored the lower moral level of films recently produced in Hollywood. The situation is a "national crisis," according to the Roman Catholic Episcopal Committee for Motion Pictures, Radio and Television. Film producers have developed a "predilection for pornographic and perverted subject matter," the committee said. The bishops urged the film industry to reform its self-regulatory procedures.

New York City officials have cracked down on newsstands dealing in obscene publications. The sweeping attack on corrupt publications brought legal action against 140 defendants, including ten publishers. The action was reported to result from the efforts of a committee of 130 clergymen of the three major faiths.

THE LACK OF CONVICTION AND PERSONAL COMMITMENT GIVES A FACELESSNESS TO AMERICAN PROTESTANTISM

C. STACEY WOODS

the neutral protestants

FORTUNE MAGAZINE IN ITS February 1960 issue devoted some nine pages to a description of what it called the "Jewish *elan*," and nine laudatory pages to Cardinal Spellman and the Roman Catholic Archdiocese of New York City. Protestantism with its "vigorous social ethic" received comparatively scant attention.

The Christian Century, that brilliantly-edited mouthpiece of liberal Protestantism, criticized *Fortune* for its inadequate treatment of the U. S. Protestant majority. The dialogue that ensued is most revealing.

Both *Fortune* and *The Christian Century* seem to agree that it is a fact "that many Protestants are something less than totally committed to their faith. Their attitude might be called 'neutral,' if you like, or, more accurately, 'secular.' The trend to secularization that set in on the churches at the turn of the century still affects Protestants in New York, as elsewhere.

"They are vigorous community leaders and chairmen of drives. Inevitably it is a Protestant whom Catholic and Jewish leaders like to have stand at the forefront of civic and interfaith movements. But too often the prestige and energy of Protestant civic leaders are not extended with the same ardor to the parish church, which after all is the very basis of democratic Protestantism, and is where the current struggle for survival in the city is being fought. As one Protestant clergyman observed to us, 'They are concerned citizens of a secular society, but they have divorced themselves from the center from which our culture comes.' "

Many who recognize the critical state of American Protestantism believe for the most part this is a problem of communication. We need to make better use of the mass media communications network. We need improved public relations. But is this the heart of the problem? Better communication is nothing unless it represents the common conviction and voice of deeply committed people.

It is this lack of deep inner conviction and personal commitment that gives a facelessness to American Protestantism today. Burgeoning church membership, crowded, prosperous churches signify little beyond successful promotion and the conformity of the "organization man." Who are these Protestant church members? Why do they attend church? What do they really believe?

Visit any average street in American suburbia with its mixture of Roman Catholics and Protestants. The average Catholic may be ignorant of the Scriptures, but he is literate up to a point concerning the dogma of his church. He has some doctrinal conviction: Jesus Christ is God; I am a sinner; I need forgiveness. Purgatory, hell, heaven are for real. The cross is significant. Mary is his mediatrix. He believes something.

What of the average Protestant? Yes, he believes in God. Which God? Who is God? Oh, just God! If he is aware of some of the doctrinal tenets of his professed faith, usually these truths do not represent personal conviction. He just is not sure. He does not think it is important. Go to church. Oh, any church you like—any church you feel at home in. Do the best you can. Be a good neighbor and citizen—"religion in general"—nothing in particular.

Is this a caricature of the majority of Protestant church members across the nation today or is this the truth? Richard Niebuhr in *The Kingdom of God in America* has summed up popular religion in the United States: "A God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross."

All too often this same doctrinal irresolution and uncertainty is found to be typical of great sections of the Protestant clergy. Many ministers are willing to subscribe to a creed or statement of faith, but are unwilling to define what they personally believe by such statements. They prefer to be vague, indefinite, and to suspend judgment. The same words and phrases mean different things to different individuals. They put their own content and meaning into the words they use and the creeds to which they subscribe. Not so with the Bible, which is self-interpreting.

Then there is the current mood of tolerance. To insist that what I believe is right and what the other man believes is wrong is to be intolerant, self-assured, lacking in love. Many fail to realize that what the orthodox Christian believes is what the Bible asserts. Furthermore, "the wisdom that is from above is first pure, then peaceable" (James 3:17). "Like pastor, like people"—and one cannot escape the conviction that the neutral Protestant laymen are but a product of the neutral Protestant pulpit. Where do we find great doctrinal preaching, where great exposition of the Scriptures? Biblical doctrine alone can produce Christian conviction.

There is much talk about the glory of the Protestant ethic, a great concern over the moral bankruptcy of the nation, including church members, but the Protestant ethic today is devoid of the sense of divine imperative because it is not the product of right doctrine rooted in Scripture, held with conviction, but is merely part of the great American dream and tradition. Christian doctrine rightly held inevitably results in Christian morality and Christian ethics. And if there is a divorce between theology and ethics, it is either because of wrong theology or theology wrongly held.

There has been much lamentation

(Please turn to page 14)

the big question:

Public Funds for Non-Public Schools?

SHOULD non-public schools receive public funds? Should private and church-related schools share—directly or indirectly—in federal, state or municipal tax monies?

This is not merely an academic question. It is both practical and timely. While comparatively few people are aware of it, the question has been quietly debated in Congress for over 20 years. For example, did you know that in March 1960 the Senate voted on a bill intended to provide $75 million in federal funds as loans to non-public schools? The bill was defeated by only twelve votes. A somewhat similar bill died in a House committee in May 1960. Undoubtedly, Congress will continue to be influenced to give federal funds to non-public schools.

Nor is this activity limited to Washington. The legislatures of several states already have been persuaded to give tax funds to non-public schools. Pressure is being applied to accomplish this in other states.

This issue vitally concerns every American. But remarkably few are even aware that it exists; fewer still know the pros and cons of the issue. Despite its importance, most people would be unable to express themselves intelligently regarding it.

Before considering the pros and cons, let us review the situation that exists today regarding tax aid for non-public schools. Do they receive any public funds?

The answer is yes. In 1958 Congress passed the Defense Education Act which provides for federal loans to secular and church-related colleges. The money is used to pay for dormitory construction and for scientific equipment. Federal loans are also available to purchase laboratory and scientific equipment for parochial high schools.

The Supreme Court has twice ruled that municipalities could use tax funds for non-public schools. In 1947 it stated that states so desiring could provide bus transportation for children attending non-public schools without violating the first amendment. Earlier—in 1930—the court ruled that states so desiring could furnish textbooks to children in non-public schools.

These decisions were made under the "child welfare" interpretation; the majority of the justices considered the textbooks and transportation an aid to parents of the children rather than aid to the schools.

Why should the Supreme Court include such issues in its busy schedule? Because some taxpayers maintained—and still maintain—that such aid violates the first amendment to the Constitution. That amendment provides for separation of church and state—a term that was much used in the recent presidential campaign.

Why is separation so important? Because the writers of the Constitution considered union of church and state—as practiced in some European countries—to be responsible for many of Europe's troubles. These men were not opposed to religion; on the contrary, most of them were church members. But they were opposed to the idea that citizens should be taxed to support members of the clergy, religious systems or church-related schools.

They felt that people should not be forced to contribute to churches any more than they should be forced to become members of churches. Membership and contributions should be voluntary. And they were right, to judge by the revolts against the church-state concept that have occurred in France, Italy, Russia, Cuba, and other countries, and the resulting waves of anti-clericalism, materialism and Communism that have gripped those unhappy lands.

The Supreme Court has ruled what "separation" includes. The court declared in part: "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called or whatever form they may adopt to teach or practice religion."

That is the situation at present. Federal funds are being loaned to church-related colleges for dormitory construction and scientific equipment. States may—if they desire—allow municipalities to provide transportation, textbooks, lunches and health services to students at non-public schools. But direct aid is unconstitutional since church-related schools naturally promote sectarian views.

The basic question now being de-

A desire to fully understand some issues which were only briefly mentioned in the recent presidential campaign led the writer of this article to investigate the timeliest issue of the growing controversy over separation of church and state. The writer considers this a fair presentation of the facts, but wants to remain ananymous to avoid any ill will on the part of those who have extreme feelings on this important subject.

bated is: Should laws be passed to provide further tax aid to non-public schools? Both political parties are split on this issue. The following points were stressed by those Senators representing both political parties who favored the 1960 $75 million loan bill: (1) Private schools are part of the American school system, therefore any federal aid program for schools should recognize their needs, (2) non-public schools are as hard-pressed as public schools in providing sufficient rooms and adequate teacher salaries, (3) there are precedents for extending federal aid to non-public schools (lunch program, construction and equipment loans, etc.), and (4) the proposed law provides loans only, not grants.

Those senators from both political parties who opposed the bill contended that (1) taxpayers should not be expected to support non-public schools any more than they should be expected to support private institutions of any kind, (2) all children are eligible to attend public schools and parents who prefer to send their children to non-public schools should not expect taxpayers to finance that privilege for them, (3) to provide loans for non-public schools might open the door to ways of using federal aid in schools which were not obeying the Supreme Court's integration ruling, (4) giving federal funds to non-public schools would violate the constitutional requirement for separation of church and state, and (5) the fact that the aid would be a loan does not change the principle that tax money should not be used to support any church activity.

To support this last point, Senator Everett Dirksen of Illinois pointed out that the proposed loans were so "soft" that it would cost the government money to administer and, therefore, they were partial grants.

Two more points of argument—one on each side of the issue—should be mentioned. The first is cited by those who favor the tax aid for non-public schools. They maintain that parents who send their children to those schools are "taxed twice." They support both the public and non-public school. This argument understandably appeals to parents who strain the family budget to pay taxes and tuition charges so that the two school systems may exist.

However, opponents of tax aid point out that these parents are not "taxed twice." They are taxed only once just like everyone else. They pay the second time not through necessity, but through choice. They could send their children to public schools and eliminate the tuition expense if they desired. But if they want "extras" which public schools do not provide, they must pay for them.

Opponents of the "taxed twice" argument can apply its theory to other non-public organizations to show how fallacious it is. Consider a city which provides a swimming pool for its young people. All property owners are taxed to support it. But some parents prefer that their Johnny should swim in the local YMCA pool. They prefer the type of swimming instruction given there and they appreciate the religious emphasis available there which isn't found at the city pool. Should these parents expect the city to subsidize Johnny's YMCA dues because they do not choose for him to use the city pool? Are they being "taxed twice" because they choose to send Johnny to the "Y"?

And if the "taxed twice" theory could be accepted, its opponents contend, how would that principle apply to the taxpayer who has no children? If we do not expect tax support for public schools from parents whose children attend non-public schools, is it not likewise unfair to expect the taxpayer who has no children to pay school taxes. Why should he even be taxed once, reason opponents of the "taxed twice" argument.

The second point is voiced by those who oppose tax aid for non-public schools. They say that such payments would violate the fundamental principle of taxation in a democracy that the obligation to pay taxes carries with it the right to help name the officials and set policies for the institutions which the tax monies support.

When you are taxed to support the local school system, you have the right to help elect the members of the school board. You control them directly and through them you indirectly have a voice in determining the school's policies. You help to decide how the money shall be spent, what textbooks shall be used, what the standards for teachers shall be, etc. If you are displeased with any of these important matters, you can express that displeasure to the school board members. You can even work against their re-election. In this sense, you and the other taxpayers control the public schools.

This fundamental principle would be negated if you were taxed to help support a non-public school. You would have no voice in naming the school's supervisors, in setting its policies, in choosing its textbooks. In short, it would be taxation without representation.

Those who use this argument to oppose tax aid admit that some may think this privilege to be unimportant now because they take little interest in helping to set school policies. But they point out that if this is true, it is likely because the schools are being administered satisfactorily.

Opponents of tax aid point out that you most likely would be concerned with school policies if you were taxed to help finance teaching that condones falsehood and religious discrimination. Consider this teaching as taken from a textbook of the largest non-public school system in America:

"Example 1. If asked by a customs official, 'Anything to declare?' I may answer, 'No,' even though I have several thousand dollars' worth of taxable articles. My answer means: 'I have no dutiable goods that I wish to reveal for taxation. It may be that I actually have such goods on my person. I need not expose them to your view. It is your duty to discover them.' In acting thus, however, one must beware of scandal."[1]

Opponents of tax aid for non-public schools ask if you would be willing to help pay for that type of teaching without having the right to help eliminate it from the school system.

They cite a second example of teaching which you might not like to help finance. It is taken from a textbook used by the same school system as cited above. This is a direct quote from that book:

"Rights are merely means to rational ends. Since no rational end is promoted by the dissemination of false doctrine, there exists no right to indulge in this practice. The fact that the individual may in good faith think that his false religion is true gives no more right to propagate it than the sincerity of the alien anarchist entitles him to advocate his abominable political theories in

the United States, or than the perverted ethical notions of the dealer in obscene literature confer upon him a right to corrupt the morals of the community. No State could endure on the basis of the theory that the citizen must always be accorded the prerogative of doing whatever he thinks right. Now the actions of preaching and writing are at once capable of becoming quite as injurious to the community as any other actions and quite as subject to rational restraint.

"Superficial champions of religious liberty will promptly and indignantly denounce the foregoing propositions as the essence of intolerance. They are intolerant, but not therefore unreasonable. Error has not the same rights as truth. Since the profession and practice of error are contrary to human welfare, how can error have rights? How can the voluntary toleration of error be justified? As we have already pointed out, the men who defend the principle of toleration for all varieties of religious opinion, assume either that all religions are equally true or that the true cannot be distinguished from the false. On no other ground is it logically possible to accept the theory of indiscriminate and universal toleration."[2]

Opponents of tax aid ask if you would be content to finance such teaching—teaching that equates the advocating of religious liberty with dealing in obscene literature—without having a right to protest and work toward having such teaching eliminated.

Of course, the organization in control of the school system which teaches this religious intolerance maintains that it would not seriously restrict religious freedom, even if given the opportunity. However, the tolerance of falsehood which the organization teaches in its schools does little to give one confidence in what its spokesmen say is its practical attitude toward religious liberty. To teach that it has the right to restrict religious freedom but would not choose to do so if and when it gains sufficient political power is deliberately misleading.

The purpose is quite subtle. The organization would lose the respect of the people if it openly preached religious intolerance, so its leaders—looking to the day when they can restrict religious freedom—teach the theory but deny that they would practice it. Thus minds of children, taught intolerance in theory, are conditioned to accept it in practice when the conditions are right.

In considering tax aid to non-public schools, you must consider whether or not you would be willing to finance teaching which its opponents say is intended to pave the way for religious intolerance in America.

Having considered the pros and cons, let us see who seeks tax aid for non-public schools and who opposes it.

Actually, the only organization working to obtain tax monies for non-public schools is the Roman Catholic Church. It advocates tax support not only for its own, but for all non-public schools. Since it operates about 90 per cent of the non-public schools in America, however, it is easy to understand its generosity in this regard. The ultimate ambition of the Roman Catholic hierarchy is to operate all schools in America, as it does in other lands where it is in full control.

It is unable to do that now in America, but POAU — Protestants and Other Americans United for Separation of Church and State—points out that school boards dominated by Roman Catholic members have, in effect, turned hundreds of public schools over to the local priests. Nuns and priests teach Roman Catholic doctrine and dogma in hundreds of such "captured schools" in at least 22 states, according to POAU.

Why do the priests want public funds for their non-public schools? Why are they stepping up their drive for tax funds? There are two reasons: (1) They believe that the state should support the church—its clergy and its schools—as in Italy and Spain and (2) the church's mammoth school system desperately needs more money.

Although only about half of the Roman Catholic children in America are enrolled in parochial schools, their hierarchy wants all of them in these schools. It does not want them in public schools where they would be exposed to ideas contrary to Roman Catholic teaching. It wants to condition their minds to accept the authority of the church. This can best be done by constant exposure to this philosophy during their grade school, high school and college years.

To show how desirable the hierarchy considers this segregation, it needs only be pointed out that Canon Law 1374 forbids Roman Catholic parents to send their children to other than church-controlled schools without the permission of the bishop.

Certainly not all priests attempt to enforce this rule. And not all Roman Catholic parents abide by it. But the hierarchy in general does attempt to enforce it. A surprising method of doing so is revealed in the August 1960 issue of *College Board Review*, official publication of the College Entrance Examination Board. This publication states that the heads of some Roman Catholic secondary schools refuse to send recommendations or transcripts for Roman Catholic students attempting to enroll in non-Catholic colleges. The *New York Post* of August 9, 1960 says that a recent survey of admission officers of New York colleges disclosed a pattern of obstruction in sending such items to non-Catholic colleges. The paper quotes Henry S. Coleman, admissions director at Columbia, as saying, "We run into this sort of thing every year." Mr. Coleman added that the Roman Catholic school officials frequently send out purposely poor reports. "They grade them in the lowest possible category, usually in the bottom ten per cent," he says.

The priests undoubtedly hope that the students, refused entrance into non-Catholic colleges, will settle for a college where subjects are taught as dictated by church leaders. Certainly it is not true that all Roman Catholic school authorities attempt to manipulate their students in this manner, but the practice is widespread enough for it to come to the attention of an association's magazine and a New York City newspaper.

However, despite such pressures, only about one-half of the Roman Catholic children in this land attend their church's schools. Many parents ignore Canon Law 1374. Some do so because they consider the public school better staffed and equipped than the local parochial school, while others do not want to pay the parochial school's tuition charge.

But there is a more important reason for the "leakage" to public schools. The Roman Catholic Church simply is not able to finance the school system it would like to have. The high birth rate among Roman Catholics puts a greater strain on the church's school system than even that borne by hard-pressed public schools. Consequently, there are just not enough classrooms.

More serious, perhaps, is the problem of providing money for teacher salaries. This is because a smaller percentage of girls are becoming nuns than ever before. For instance, POAU points out that in 1943 there was one lay leader for each nine teaching nuns; in 1958 the ratio had dropped to one lay teacher for each three nun teachers. This runs up school expenses. A nun gets no salary—she needs only living expenses—but a lay teacher must have a salary that is considerably higher than a nun's living expenses.

In an attempt to help meet this situation, nuns have been brought over from Europe to teach in some Roman Catholic schools. Many of them are poorly qualified to teach, but since standards for teachers in non-public schools are not regulated by state law, these sincere but unqualified nuns can be used to fill teaching positions. (For a most interesting revelation of this situation, together with a discussion of the caliber of parochial school graduates, read *American Culture and Catholic Schools* by Emmett McLoughlin,

(Please turn to page 10)

IN DEFENSE OF intolerance

Tolerance—in its modern understanding—has degenerated into spiritual flabbiness.

by Merrill C. Tenney

IN THE VOCABULARY of modern American culture, intolerance is a bad word. To the average reader it connotes ignorance, suspicion, slander, bigotry, and persecution. The very mention of it recalls the lions in the Roman Coliseum, the rack of the Inquisition, the fires of Smithfield, the beating and imprisonment of Quakers, and the gas chambers of Dachau.

To advocate the suppression of minority groups because their beliefs and way of life do not accord with the prevailing ecclesiastical dogma or social usages would be similar to championing a return to the Dark Ages when differences were settled by the sword rather than by agreement to live and let live. Modern Americans flatter themselves that they have become tolerant, and that they have abandoned forever the narrowness and cruelty that once disfigured civilization, even in their own country.

The virtue of tolerance, which allows equal rights to minorities to hold and to propagate teachings different from those of the majority, can be overdone. But "tolerance"—instead of being a readiness to listen dispassionately to one's opponent, to judge his arguments on rational grounds, and to defend his right to express them even if they differ radically from accepted standards—has degenerated into spiritual flabbiness. It is easier to assent to opinions than to assess them by the standards of revelation and moral law.

In the modern world, "anything goes." No matter how unfounded a concept may be or how fallacious the arguments advanced for it, men are afraid to expose it lest they be deemed "intolerant." The inevitable result of this attitude is a blurring of moral distinctions and a merging of the white of right and the black of wrong into a foggy gray, leaving men with no decisive criteria by which to evaluate their thinking or their conduct.

A certain amount of intolerance is therefore necessary for survival. The white corpuscles of the blood are essentially intolerant of germs. When the body is invaded by infection, these corpuscles attack the poison and sacrifice themselves to overcome it. If they conquer, the patient lives; if not, the undertaker calls. Tolerance of germs by the blood can be fatal.

When a police department becomes tolerant of murderers, burglars, and swindlers the community either calls for reform or else degenerates into a sink of evil. The Treasury Department of the United States is singularly impatient with counterfeit money, and is distinctly hostile to those who manufacture it. If spurious coin could be freely circulated, it would drive the genuine currency out of the market, and the entire financial structure of the country would collapse. There is a limit to the liberties that can be allowed for implementing dissident thought and practice.

Where, then, can one draw the fine line between a gracious tolerance of opposition and the just tolerance of falsehood and evil? In particular, how can such a distinction be drawn in the realm of philosophy and theology, where opinions clash violently and where, by the nature of the case, both sides cannot be right? If in theology the issues are of eternal consequences, can one afford to be tolerant of error which may lead to everlasting failure and loss?

Lest the trend of this argument be construed as a campaign for hatred against any body of people, or for the revival of persecution, let it be said at the outset that a proper intolerance involves a discriminating judgment of concepts, not a rude suppression of persons. Nor should an idea be rejected summarily merely because it is new; new truths may be discovered even by those who sometimes err. Without vituperation and acrimony the principles of any group may be analyzed for truth and consistency, and should be evaluated by each individual in accord with the standards that he possesses.

Evangelical Christians have often been accused of intolerance because they will not accept the theology of those who propose a different view of the essential tenets of Christian faith. While it is lamentably true that many have been caustic in their utterances and sometimes have indulged in unkind personal attacks, it is also true that the same can be said of those on the other side of the controversy. Neither side can claim absolute freedom from bigotry. Arguments cannot be settled by calling names. They must be reasoned logically and dispassionately to their conclusion and be judged by the results.

Allowing for possible errors in interpretation, the evangelical Christian reverts to the Word of God as his standard of judgment. He does not insist on a given theology because he has devised it and wishes to defend his brain-child against all comers.

Neither does he argue for traditional beliefs simply because the majority of his predecessors held to them, though their testimony may support his position. He stands squarely on the plain statements of Scripture which are unequivocal in their declaration of the cardinal doctrines of Christian faith, and he cannot tolerate in his thinking alien systems that deny or pervert them.

Divergence of interpretation within this framework must be recognized and allowed, for certainty on the great truths does not warrant intellectual egotism. Because a scholar has the right answers to major questions does not mean that he is omniscient. As Paul said, "We know from a part and we prophesy from a part" (1 Cor. 13:9, original translation). Since knowledge is incomplete, it behooves the knower to be modest, though he need not be uncertain about everything.

Evangelicals must be able to interpret the Word of God correctly and to discriminate carefully between the teaching that accords with it and that diverges from it. On the basis of a reasoned and prayerful judgment they should accept its truth and reject all other teaching as falsehood. There is no room, however, for hatred or for persecution of those who differ. It is possible to expose error without indulging in emotional attacks upon those who ad-

Jesus was intolerant of the Pharisees' hypocrisy and called them "blind leaders of the blind" (Matt. 15:14). He denounced their legalism and their inconsistency in no uncertain terms. At the same time, He received Nicodemus and disclosed to him deep truth concerning His own person and He sought and won Saul of Tarsus to Himself. He repected their errors without resorting to misrepresentation or cruelty.

It is impossible to accept truth without rejecting error. One cannot say "Yes" to Christ without saying "No" to those who deny His claims and minimize His truths. Jesus said, "He that is not with me is against me." There is no middle ground.

What kind of "intolerance," then, can a Christian practice? It cannot be the harshness of bigotry nor the snobbishness of a chilly superiority. The answer lies in "intolerance in love." As a healthy body is proof against infection by the positive intolerance of vitality, so the healthy church is unlikely to suffer from pernicious error when it is actively practicing truth.

A farmer who was plagued by an epidemic of fungus that was destroying his tomatoes tried unsuccessfully to control it with spraying. His attempt, to kill the germs failed, but when he fertilized his tomatoes properly, they outgrew the fungus. Parasitic heresies will not damage the church greatly when truth is properly nourished. The strongest argument is demonstration of spiritual power. The surest victory is not forcible extermination of dissenters, but the regeneration of sinners.

The church must take a more positive stand for what it believes and must declare more exactly what is true and what is erroneous. It must be intolerant of all philosophies that deny the revelation of God and of all practices that subvert Christian ethic. Christian action is not a picnic, but a war—fought with spiritual weapons, to be sure, but a war, notwithstanding. The church's mission is not to make a polite comparison of optional opinions on theological subjects, but to proclaim the good news that Christ came into the world to save sinners. Such a message is inherently exclusive of all opposites, and must be maintained at any cost.

The "intolerance" of the Christian is the intolerance of health for disease, or of life for death. He should be more concerned for establishing truth than for winning a verbal debate. In so doing, he cannot afford to compromise his position or to yield ground which is essential to the establishment of his faith. An intelligent understanding of Christian doctrine and a firm resistance to attacks upon it will promote a stronger church and a more convincing testimony to the world. ■

The Big Question

(Continued from page 8)

published by Lyle Stuart, New York.)

Pinched by rising costs and rising birth rates, many parishes must get tax aid or curtail their school activities. Hence the increased activity at all levels for aid. Congress is being pressured to provide loans. A plan is being promoted whereby parents of children in non-public schools would be given grants or certificates which in turn could be used to pay tuition charges. This supposedly would be aid to parents instead of aid to the schools.

In requesting aid at present, very modest sums usually are specified. The aim is to set a precedent—to establish a right to public funds. The amount can be raised and raised once that point is established. As mentioned earlier, state legislatures which have not already voted to provide tax funds for textbooks and transportation for non-public schools are being pressured to do so.

When the Senate in 1960 considered the Morse amendment to the federal aid to education bill which would have made available $75 million in "soft" loans to non-public schools, the lone dissenting Catholic was President-elect Kennedy. His opposition to the amendment was consistent with his campaign pledge to oppose tax funds for parochial schools.

Just when Mr. Kennedy decided on this stand is not clear. He has not always been of this opinion. As a congressman, he twice sponsored legislation intended to provide federal funds for services to pupils in non-public schools. An article in the March 3, 1959, issue of *Look* magazine quoted Mr. Kennedy as saying he is opposed to federal aid to non-public schools because it would be unconstitutional. He undoubtedly was referring to direct federal aid. Many people were glad about his position, but the discriminating person would have preferred that it be based on principle—because such aid is basically wrong—rather than on legality since he could actually be in favor of changing the law.

How about other non-public schools? Do Jewish, Protestant and secular schools want tax aid? They have no "free labor" as supplied by the nuns, so their expenses must run higher than those of the Roman Catholic schools. Nevertheless, none of them are agitating for public funds.

It must be added, however, that opponents of tax aid to non-public schools are critical of some church-related Protestant colleges for accepting public funds. The June 1960 issue of *United Evangelical Action* carried results of a survey of nearly 100 Protestant institutions—junior colleges, Bible colleges and institutes, liberal arts colleges and seminaries. Forty-two per cent of them said they had received federal loans for new buildings. The majority attitude seemed to be: "If the money is available, we'll take it."

Critics of the government loan policy point out that this money—public tax funds—is being used by these and other church-related schools to promote secular teachings. While the majority of these critics are Protestants, they object to church-related Protestant colleges accepting public funds.

They stand with another group of churchmen—the writers of the Constitution—in opposing the principle of public funds for non-public schools. To them, any use of public funds for non-public schools is an alien, European, un-American concept that is certain to create friction between church and state, jealousy among churches and win the ill will of citizens who resent being taxed to support schools with whose teachings they disagree. ■

For Further Study

Readers who want to learn more about the school aid issue, as well as the overall church-state controversy, will profit by reading from the following books: For the Roman Catholic viewpoint: UNITED THROUGH SEPARATION, *Creedon and Falcon, Bruce Publishing Co.;* CATHOLIC PRINCIPLES OF POLITICS, *Ryan and Boland, The Macmillan Co.*

For the Protestant viewpoint: GOD AND MAN IN WASHINGTON, *Blanshard, Beacon Press;* AMERICAN CULTURE AND CATHOLIC SCHOOLS, *McLoughlin, Lyle Stuart. Literature of interest also is available from POAU, 1633 Massachusetts Ave., N. W., Washington, D. C.*

---

[1] *Moral Guidance,* Edwin F. Healy, Loyola University Press, p. 247.

[2] *Catholic Principles of Politics,* John A. Ryan and Francis J. Boland, The Macmillan Co., p. 318.

BOOK views

By Arnold D. Ehlert

Perseverance Re-studied

Life in the Son by Robert Shank. 380 pp. Westcott Publishers. $4.95. *Reviewed by Dr. A. Berkeley Mickelsen, associate professor of New Testament Interpretation at Wheaton College.*

★★★★ A 4-STAR BOOK

Here is a book which everyone should read regardless of his theological position. This work is not a dry, pedantical discussion of perseverance or eternal security, but it is a vital, living interaction with all of the relevant Scriptures themselves. Mr. Shank critically evaluates interpretations given to passages in the light of the context. He rigorously insists that passages be explained rather than explained away. Kindly, but firmly, he opens up for scrutiny the kind of interpretation which declares: "Although the author says *this,* he really means *something else.*"

The chapter titles show that this is not a technical theological treatise, but a consideration of crucial, biblical themes. In the book there are two main approaches to the subject of perseverance. The author discusses all of the passages which touch upon the security of the believer to find out just what is involved in a believer's security. He also looks at the passages involving warning or a call to abide, continue, remain or endure. His conclusion is that there is no such thing as unconditional security, and that the biblical doctrine of assurance does not have an inbuilt proviso or "guarantee against ourselves." From John 15 he concludes: "We can bear fruit only as we remain in Him . . . We can remain in Christ only as we bear fruit" (p. 219). Eternal life is *in* the Son.

Careful exegetical work is evident throughout the book. The reviewer suggests that in future revisions Mr. Shank incorporate the lexical helps of Walter Bauer's, *A Greek Lexicon of the New Testament,* edited and translated by William F. Arndt and F. Wilbur Gingrich. Bauer brings out beautifully the forces of the present tense of *hupernikao* in Romans 8:37: "We are winning a most glorious victory" (for this omission see *Life in the Son,* p. 209). Although Shank refers to 2 Peter 1:10, he does not have at his disposal the lexical data of Bauer: "Wherefore rather brothers, make every effort to confirm your calling and election, because if you are doing these things, you will not be lost" (see *ptaio,* p. 734).

This book is a rare book because it combines both the devotional and theological. Disagreement taken with position expressed here or there in Shank's discussion does not diminish the sense of urgency which the biblical passages themselves bring. Laymen, pastors, teachers will find a new experience awaiting them as they carefully think through the contents of this very thought-provoking volume.

A Look at Missions

The Christian Mission Today, edited by the Joint Section of Education and Cultivation of the Board of Missions of the Methodist Church. 280 pp., biographical notes and index. Abingdon Press. $3.00 *Reviewed by G. Linwood Barney, professor at Jaffray School of Missions, Nyack, N. Y.*

This book is a symposium prepared specifically for use by the Methodist Church and thus two of its five sections involve a survey of that denomination's history and current situation in America and overseas. The other three divisions cover missionary topics under the headings of Motives of the Christian Mission, The Mission Faces a World of Change, and Task of Minister and People.

Twenty-one different contributors, most of Methodist affiliation, participated in writing this volume.

The reviewer was aware of his evangelical bias in the reading of the book and frequently encountered points of disagreement on such issues as the basic motive for missionary activity or the quality of unity which should characterize the Church. A recurrent theme in many chapters is that of the whole Church in its mission to the whole world. There does not seem to be adequate recognition that unity between administrators of denominations does not preclude or guarantee genuine unity in the life of the Church as it is lived at the local level in its encounter with society.

However, the book has much to commend itself to the thoughtful reader in the insight it furnishes of the changing patterns of man's behavior, values and social classes. There are excellent exposures of trends, tensions and ideologies—some subtle and others not so subtle—which the church must consider if any effective communication of the gospel is to be made.

Theology and Science

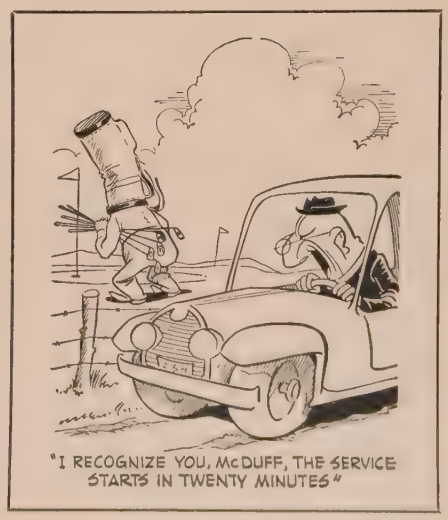
Protestant Thought and Natural Science by John Dillenberger. 310 pp. Doubleday. $4.50. *Reviewed by William J. Tinkle, former head of the Science Division of Taylor University.*

The author gives us a history of modern theology which indicates that he has done a great deal of reading. The first part of the book is the best in which it is shown that the astronomers attacked Aristole more than the Bible.

Most of the reasoning, however, is poorly founded. Dillenberger does not state whether earth's rotation and the evolutionary development of man were proved, but seems to take majority opinion for proof. He gives a critical evaluation of theology, but fails to do so for science. For instance, he does not narrate how earth's rotation was proved by Foucault's pendulum. In the author's discussion of biology we look in vain for chromosome, gene, acquired character, T. H. Morgan, Muller—even Mendel, the father of genetics, is omitted. Very little discussion of geology is given, although this reviewer feels that evolution stands or falls by the testimony of genetics and geology.

The author records how scientific ideas were received by theologians. In this he does well, but he strongly infers that they should have been received just as they were. Such uncritical, a la mode writing is far too abundant today.

Correct science and careful Bible study—rather than philosophical discussion—will solve the problem of disagreement between the scientists and theologians.



NCC Sets New Milestone Toward Church Union on 10th Birthday

The silver letters spelling out "Jesus Christ, Living Lord of All Life"—set against a 70-foot impression of Christ painted in soft pastels—glistened as they picked up and reflected the lights in San Francisco's Civic Auditorium. They spoke the official theme of the National Council of Churches meeting there December 5-9 in its tenth anniversary session.

Except for the keynote sermon by Dr. Edwin T. Dahlberg and a few passing courtesy references, however, the official theme took a back seat to the real theme of the convention which almost became a battle cry, "Co-operation is not enough!"

It was sounded before the gavel banged open the first session on Sunday night when Dr. Eugene Carson Blake stole the headlines (for which he later apologized to the delegates, although his timing could scarcely have been accidental) by making his "Proposal Toward the Reunion of Christ's Church" in Grace Cathedral on Sunday morning. Although his sermon—in which he called for a merger of four denominations—was delivered outside the council sessions, echoes of it reverberated in and around Civic Auditorium all week.

The idea that "co-operation is not enough" recurred in practically every major address and report and seemed to indicate that the council wanted to set down a new milestone toward church union as it entered its second decade. It became evident that most of those who spoke publicly for the council in San Francisco were no longer content to let the churches drift toward union—a push was needed.

It came as early as Tuesday morning when Dr. James I. McCord, president of Princeton Theological Seminary, gave the report of the Faith and Order Study Commission of which he is chairman. His report was entitled—appropriately — "Co-operation Is Not Enough," and he said in conclusion: "My theme has been that co-operation is not enough. I say this as one who is profoundly grateful for his own tradition, as well as for what co-operative Christianity has done during the first half of the twentieth century. But it is a luxury now that we can no longer afford. . . . This challenge can be met by nothing less than a willingness on our part to take a radical step forward in our quest for visible, corporate unity . . ."

J. ERWIN MILLER
New President of NCC

But the most radical step proposed for the council in this session never did reach the floor for discussion. It was a part of the original draft of the "Message to the Member Churches" which was deleted by the committee—to the dismay of the drafter, Dr. Truman B. Douglas, an executive of the Congregational Christian Churches, and Dr. Henry Van Dusen, president of Union Theological Seminary and chairman of the 42-member committee.

A religion writer for one of the wire services reported that the deleted portions would have "permitted the National Council to ordain ministers, administer sacraments and to accept local congregations into membership without any intervening denominational affiliation" and would have converted "the organization into a form of 'superchurch.' "

At a later press conference, both Van Dusen and Douglas labeled the story a "distortion." They said the proposal was not to ordain ministers but to commission persons for special forms of ecumenical service and that they did not propose that councils administer the sacraments but "arrange for" the administration in ecumenical contexts. They said the adoption of these proposals would only have "made more specific" these churchly functions of the council which in some instances are already practiced.

To an observer it seemed that the controversy was only a matter of timing. Both Douglas and Van Dusen agreed that the deletions were made because the majority of the committee felt the proposals were not strategically timed. The terminology in the wire story would probably be more accurate in ten years.

The council went no further at this triennium than to urge the denominations to commit their various programs to the NCC and its agencies. This was done in the name of "comprehensive long-range planning"—a phrase describing a process by which the denominations can participate in their own elimination.

An eloquent plea for adoption of the idea was sounded by Dr. A. Dale Fiers, president of the United Christian Missionary Society (Disciples of Christ), who said that "comprehensive long-range planning at this point does not mean a bright and glittering packaged program to be adopted. It is more like an old rugged cross upon which our denominational separateness must be sacrificed if the larger interests of the kingdom of God are to be served."

He warned that the churches could not "escape the narrow way that leads to this cross of togetherness and to life unless we walk in the broad way of sectarian separateness which is the way that leads to destructive division, excessive duplication, wasteful competition . . ."

The Message Committee picked up the torch and called on the member churches to "reappraise the validity of our several programs" in view of the

long-range planning to be done through the council. When a delegate questioned if the world "effectiveness" might not be better than "validity," Dr. Van Dusen replied that more than effectiveness was involved and insisted that the original word be retained—which it was. The question which no delegate asked, however, was, "If the programs of the denominations are not valid, what about denominations themselves which exist primarily to propagate those programs?

Significantly, the Committee on Review of Reports which condensed what was said in the 21 discussion groups reported no "strong negative to the basic proposal" and said that "the number of favorable responses reveals a very clear mood and desire on the part of the group participants." One group concluded that "this plan may mean a totally new National Council plan and a curtailment of some sovereignty . . . We approve it with enthusiasm and fear."

There is no question but that it would mean a totally new plan for the NCC and there is also no question but that the delegates were giving their willing consent to the direction taken by the council.

But it is equally true that this direction does not reflect the unanimous—although one can only conclude that it must represent the majority—opinion of the denominations which make up the National Council of Churches. It was reported that denominational leaders on the Message Committee were responsible for the defeat of the Douglas-Van Dusen proposals in that report. Dr. Douglas himself admitted that some members disagreed with the basic principle, although he did not indicate that this was a majority.

The editor of a conservative magazine voice within one NCC-related denomination said, "We will get a severe reaction from our constituency, for the proposals made at this session represent exactly what we have been told would not happen."

The executive head of one large member denomination commented to this observer that there is a struggle going on within the leadership of the National Council over what the council should become and that those who were convinced that "co-operation is not enough" held the predominant influence at the present time.

He observed regarding his own denomination: "We cannot let our people feel that this is the way the council is moving. Perhaps some of us need to start some backfires."

Many who recognize the considerable influence of the NCC in national and international affairs could only agree and hope that the drive toward a "superchurch' had not reached such momentum that it could not be halted.

Evangelicals who find themselves in agreement with the spiritual principal of ecumenicity, still would not be able to accept the NCC version reflected at San Francisco which equates organic union with the will of God.

Prophecy Under Difficulties

An editorial appearing in *The Dallas Morning News,* Sunday, December 11, 1960.

■ Representatives of the National Council of Churches of Christ in the United States of America have been in earnest session in San Francisco. They have been having trouble in agreeing on what to prophesy. Prophecy, as these gentlemen understand it, is not a matter of foretelling but of forthsaying, proclaiming, promulgating. Sometimes National Council prophecy has to do with saving the world by sociologic process at taxpayers' expense.

A large segment of the clergy of many creeds hold to the idea that it it is an important part of the Christian gospel to see that the world is better housed, better clad, better fed and better educated. And they find these things can be more easily financed by taxation than by church funds. So the sinful taxpayer is mulcted without his consent. This is what is known as the social gospel.

Of course, it is unfair to ignore the universities, hospitals, orphanages and a great number of other benefactions which owe their foundation and support either wholly or largely to the direct contribution of churchmen as such. But the National Council, conceived originally as a means of minimizing the rivalries of sects and sectarianism, repeatedly is led off into simply urging Congress to do something or other.

The San Francisco meeting could not agree on a plan of church union and seems to have rejected the proposal to convert the council itself into a sort of superchurch. But it heard passionate pleading that the council demand that the United States go into Brazil and actively support revolutionary discontent in parts of that republic. Our Department of State was denounced for not having aided in the overthrow of Batista (presumably by force). The folly of this is obvious to most of us, but to the National Council slant of mind, these are matters of bringing the kingdom in and the United States government ought to be busy at it all over the world.

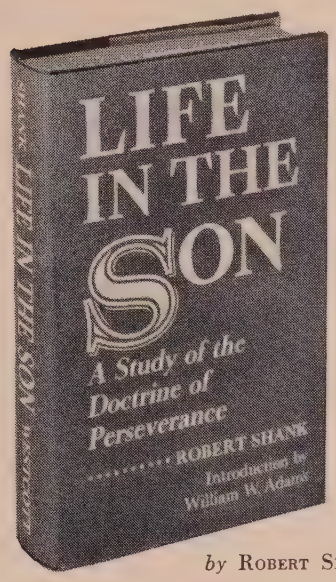
The idea that sin is a matter of a leaky roof, poor plumbing, patches on overalls and cornbread and molassses for breakfast is not new. But Christian dedication to that idea is Christian socialism. From the moment that it is governmentally maintained, it ceases to be Christian socialism and becomes simply socialism. Superimpose tyranny on it and you have Communism—or Nazism—or Facism.

But the gospel of shingles for the roof, plumbing repairs and vitamins is a gospel of things—precisely the sort of things about which a dusty-footed Carpenter once said:

"For after all these things do the Gentiles seek."

If, as was said at San Francisco by one distressed speaker, the church is now on the defensive, perhaps the dusty-footed Carpenter has a further word?

An inquiry into
"eternal security"



by ROBERT SHANK

A discerning study of the popular doctrine of "eternal security" and the proof passages and arguments on which it rests, by a Baptist pastor whose exhaustive study of the Scriptures, undertaken to defend the doctrine, led him instead to reject it. Scholarly, but pleasantly readable and deeply devotional. Nineteen chapters, each a sermon.

Dr. Wm. W. Adams, Southern Baptist Seminary: ". . . time may prove it to be one of the most important books ever written."

Dr. Ralph Earle, Nazarene Theological Seminary: "Overwhelming! No one who cares what the Bible teaches can afford to ignore this epochal work."

Dr. Ralph E. Knudsen, Berkeley Baptist Divinity School: ". . . a book that must be reckoned with honestly and realistically."

Dr. Ernest S. Williams, Gen. Supt. (Ret.) Assemblies of God: ". . . deals with the question of security as no other book. Every Christian should read it."

400 pages **$4.95**

At your bookstore, or
WESTCOTT PUBLISHERS
Box 803 • Springfield, Missouri

please pray
for the nine million
people in the
WORLD'S LARGEST CITY

TOKYO CRUSADE
May 6 through June 5/1961
DR. BOB PIERCE, President
WORLD VISION, INC.,
Box 0, Pasadena, Calif.
or World Vision of Canada,
Box 181-K, Toronto, Ontario, Canada

The Neutral Protestants

(Continued from page 5)

and self-judgment on the part of some "post-fundamentalists" who have judged themselves and their fellows in terms of the moral and ethical deficiencies of American fundamentalism and its lack of love.

There has been much talk—though little clear definition—of what is called the "new evangelicalism" that claims to have an awakened Protestant conscience and restored ethical awareness. A good deal of what has been said and written is good and true. Perhaps the greatest tragedy of many of the self-styled new evangelicals or post-fundamentalists is that in their speaking and writing they are not standing within American fundamentalism under the judgment of God, but rather they are stepping outside American fundamentalism, apparently feeling more at home in a different and less exacting environment.

With all the failure, excess, and aberration of some American fundamentalists, this doctrinal position and fundamentalism as a whole represents that hard core of biblical conviction and determination that, to so great an extent, gives character to American Protestantism. As with the original fundamentalist position, so today, the Bible *per se* is God's Word. As with historic orthodoxy, so today—the Spirit and the Word is the only authority.

For the most part, these people know what they believe. It is true that some fundamentalists have been unnecessarily schismatic and have failed to demonstrate Christian love while others have insisted that secondary eschatological interpretations are primary. Some house-cleaning is needed, some repair work necessary, but the foundation is sound and secure. It is not too much to say that today's Bible-believing Christians are the children of the original fundamentalists and it is they who should stand together and make common cause in the defense of the historic gospel.

Never would we arrogate to ourselves the claim that we and we alone hold all the truth and that our insights are absolute and final. Rather, in humility would we acknowledge that we have nothing but that which we received. But we have received this sacred deposit of God's inerrant Word and we desire to heed the admonition of Paul in 2 Timothy 2:2 and to guard this sacred deposit.

To reject or to seek to modify this foundation, to leave this fellowship of conviction and to join with others who build on a broader or less certain foundation is to build upon sand and to begin a drift that in the next generation will result in still more Protestant neutralism.

The alternatives we face are not a sterile fundamentalism devoid of love and of a social conscience, and a free fellowship of emancipated souls with a renewed Protestant ethic who love and are loved.

There is no biblical antithesis between an energetic insistence upon historic biblical doctrine as the only necessary and adequate foundation and works of love. The alternatives are these— on the one hand the fellowship of those who will not shrink from the label of narrow fundamentalism, realizing that this loyalty to biblical doctrine carries with it the demand of a quickened social conscience and an attitude of Christian love to all men, and on the other hand the fellowship of those who exhibit an emasculated Christian faith with little doctrinal imperative that is producing American Protestant neutralism today.

"By their fruits ye shall know them." Look at the face of Protestant America today, then look at that small minority of true Protestants who still protest against untruth, half truth, and compromise and say that the truth after all does matter.

If American Protestantism is to survive as a force in this nation, it will not survive in an atmosphere of indeterminate syncretism and latitudinarian ecumenicity that would say that we insist too much upon the importance of doctrine; that the main thing is that we continue the dialogue and get together and understand one another.

Rather American Protestantism will survive when Christians will not shrink from being called narrow and obscurantists, when the only acceptance they desire or the only approval they seek is the acceptance and approval of God, when, like Luther of old, they can say, "Here I stand," and when, like Wesley of old, they can sing triumphantly:

Jesus the prisoner's fetters breaks,
And bruises Satan's head;
Power into strengthless souls he speaks,
And life into the dead.

His only righteousness I show,
His saving truth proclaim;
'Tis all my business here below,
To cry, "Behold the Lamb!"

Happy, if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death,
"Behold, behold the Lamb!"

—Copyrighted by *The Sunday School Times* and used with permission.

the Christian answer to Communism

ONE OF A SERIES OF TEN DEFINITIVE STUDY GUIDES

PART THREE: *The Spread of Communism*

Background: In the preceding lessons the development of Marxian thought has been traced. It has been shown that it provided an ideology or intellectual framework for the revolutionary tradition that had come to the fore in 19th century Russia. Since the Russian Revolution of 1917 the leaders of the Russian government have outwardly maintained the goals and ideals of Marx, but have found it necessary to alter strategy and tactics to meet the immediate needs.

Besides controlling the affairs of the Russian state and the Communist Party in Russia, Lenin, Stalin and Khrushchev have represented themselves as spokesmen for international Communism. They have maintained that the principle of democratic centralism extends beyond the bounds of the national party. That means that full authority and power is bound up in the party leadership which in this case is the leadership of the strongest national party, that found in Russia.

The Basis: Communism as an international movement dates back to Marx himself. *The Communist Manifesto* is an appeal to the working men of all countries to unite, rise up, and overthrow the bourgeois owners of industry. Marx did not foresee national revolutions, but a world revolution which would destroy all national governments and eventually establish the perfect society where there would be no need of government.

The followers of Marx and Engels maintained in the larger part this same view of international Communism. The problems of interpretation were in degree, timing, and location of the first revolutionary effort. We can point to Lenin's attitudes to illustrate. He saw Russia as but the first step in world revolution. His interest in the international aspect of Communism is also attested to by the founding of the Third International in 1919 and his statements regarding the organization of the group.

Stalin had come to power in the late 1920's using as his byword, "Communism in one country." This was only meant to be a temporary expedient until his control in Russia was consolidated and steps had been taken to bring all of Russian society and economy under greater government control. It was during Stalin's early years of power that the tactic of the "popular front" was exploited with some success as well as much subversion on the part of the local members of Communist parties.

Following the war years Stalin's interest in international Communism was increased as he saw his opportunity to advance Communism in several countries as well as advance his personal and national power. During this time some states had managed to establish their own Communist governments with little or no aid from Russia. This was the case in China and in Yugoslavia.

Khrushchev maintains this interest in international Communism. He foresees Communist domination of the world and towards this end he uses the resources of the various Communist parties as well as those of Russia itself. Although as spokesman for international Communism he advocates economic conquest and domination and has played down the revolutionary aspects of Communism, when the situation presents itself the methods of the past—violence, subversion, revolution—are still used.

Thus by statement and deed the leaders of Communism in Russia have promoted and aided international Communism toward its goal of world domination.

From Marx to the Revolution: Karl Marx and his associates formed the First International in 1864. This was a loosely-bound organization of radicals of all types. Not all were committed to a program of violent revolution. Karl Marx drew up its constitution and was instrumental in its leadership. This caused some of the more moderate elements to withdraw. Other factions left the organization from time to time as disagreements in philosophy and tactics arose.

After 1873 the First International was no longer an active organization. During its lifetime it had attempted to organize the workingmen of the world in revolutionary activity along the lines laid down by Marx.

With the failure of the Paris Commune of 1871—a socialist experiment—evolutionary socialism replaced revolutionary socialism in many parts of Europe. These ideas sought international expression. As a result the Second International was formed in 1889. This group was not rigidly structured and directed its appeal to all socialist groups *except* those who favored violence and revolution. This was representative of the revisionism current in European socialism where evolution was substituted for revolution.

The Second International with its headquarters at Brussels found a strong following throughout Europe and in some other areas of the world. The goals were the same as those of the first, but the methods varied. Agitation, education and organization were the means now advocated. But just when the movement was strongest—27 countries represented with 12 million members—the leaders and parties began to defect one by one and throw their lot with the national interests of their respective countries. Thus losing its international complexion, the Second International lost its reason for being and disappeared from the scene.

Although the Socialist parties in Europe prior to World War I had their radical elements, for the most part they favored the revisionist, evolutionary approach even though they used Marxian terminology. These were not Communist in the truest sense, but the later Communist parties were to stem

Published as a supplement in *United Evangelical Action,* P. O. Box 28, Wheaton, Illinois.

Writer: Thomas O. Kay

directly from the Russian Communist Party as organized by Lenin.

The popularity and success of these Socialist parties can be accounted for by the fact that classical liberalism in both its political and economic aspects had not been able to meet the demands of a large group of the lower classes. Because their material needs were great, socialism made promises that these would be met. This was the great interest, and little concern was felt for things of the spirit.

Christianity either made an appeal to the social and economic needs as in the "social gospel" of Walter Rauschenbusch or showed total unconcern for them and thus lost its appeal. Neither the social gospel appeal nor the tendency to ignore the needs was effective in the long run. While Christianity must first of all meet man's spiritual needs, it must also show concern for man's economic and social welfare. Christianity then—as today—needed a widespread appeal to be an effective instrument for the halting of Communism.

1918-1935: The inevitable triumph of Communism through the world was a basic point of Communist theory. Lenin and his cohorts were sure that it was but but a matter of time until all the world would follow the Russian example. Many sought to aid the historical inevitability of world Communism at this point, but Lenin followed moderation, foreshadowing Stalin's "socialism in one country" idea.

Not only was there no world revolt, but even the small Communist efforts in Hungary and Germany had failed. It was apparent to the Russian leaders that it would be some time before revolution could be carried out in the other parts of the world. Furthermore, according to orthodox views, Russia had not been ready for revolution, therefore special consideration had to be given to maintaining the success there.

This did not mean that the goals of international Communism were to be neglected. National party organizations were strengthened and a common ground was found in the Third International which took on a different character from its predecessors. Its manifesto declared it to be revolutionary, proletarian, Communist, and led by the Russian example.

This was spelled out in more detail at the second congress of the International in 1920. Here Lenin laid down 21 conditions to which all Communist parties had to agree. This brought international Communism under the leadership and control of Soviet Russia and bound these other parties to follow the same pattern. By virtue of the principle of democratic centralism, all decisions were binding upon all members. The true Communist would be uncompromising, not associating himself with reformist trade unions and socialist parties who had departed from the revolutionary traditions.

But something had to be done to cover up this open revolutionary policy since it was damaging the efforts of Russia to stabilize its position among the nations of the world. As a cover-up, the leadership developed the "united front" tactic. This called for participation in labor union activity and similar movements whose efforts for social reform were similar to those of the Communists. The success of this tactic in Germany and China can be seen in the fact that the Communist parties in these countries prospered and led the way for amicable relations in diplomatic circles for these countries with Soviet Russia.

But Stalin reversed the tactic after he had ousted Trotsky. In order to eliminate the opposition to the right (compromisers with capitalism), he called for uncompromising opposition to all reformist socialists. Thus Stalin's and Russia's control over international Communism were strengthened.

1935-1941: The Comintern, as the Third International was called during these years, again shifted its approach. It went back and adopted the same "Popular Front" and instructed the Communist parties to cooperate with liberal and socialist parties and the governments in which they were operating. It achieved the desired results to some extent. In France and Spain coalition governments were formed which included members of the national Communist parties. In terms of world revolution and the ultimate goals of Communism, however, little was accomplished. The new tactic did succeed in breaking down the barriers that had arisen against Communism during the early years and thus the Communist appeal was strengthened as revolutionary activity was played down.

World War II: After Germany's aboutface, the need of allies brought Russia into the arms of the western democracies. Russia presented itself as a friend of democracy, fighting a war to protect rights and liberties as were the nations of the west.

The Comintern was dissolved. Although this placed many people off guard, Russia did not relinquish one bit of control over international Communism. About all this meaningless step of dissolving the Comintern meant was that Stalin was strong enough so that he no longer had to work through a formal organization.

During the course of the war against the Axis powers, international Communism was strengthened as the Communist parties took active leadership in the resistance movements of the captured countries. Frequently they provided the only effective resistance and thus gained popular support. When liberation came to some countries, the only political organization ready to come to power was found in the Communist Party.

Although Russia gave the impression of non-interest in international Communism during the war, postwar activities have indicated that the major part of Communist Party activities in many countries was under direct control of Moscow.

1945-1960: These years mark the period of greatest Communist expansion. They built upon the gains made during the war and then revived the former revolutionary goals of world Communism. However, there is no longer the prospect of a revolution of the masses, but one to be imposed by Russia as she extends her arm of power and rule. Except for Hungary in 1919, no Communist government has come to power without the aid of Russia. In some countries, the influence has been less than in other, but it is there.

In Europe the spread of Communism attracted immediate attention. It was here that the direct influence of Russia was strongly felt. Hugh Setson-Watson in his book *The Pattern of Communist Revolution* describes this take-over as having three phases. They are not always distinct and sometimes are merged, but they do seem to be the general pattern of development in European countries. First, there was effected a coalition government immediately following the war. The coalitions were made up of parties of the left—various Socialist and Communist parties—and also peasant parties or ones having peasant support. Because of Communist power, Albania, Yugoslavia, Poland and East Germany never went through this step.

The second phase Seton-Watson calls "bogus coalition." In this step several parties nominally shared the powers of government, but the Communist Party was actually in control by pressure and power. It was important to maintain the outward appearance with other groups, of course.

The third phase was the establishment of the monolithic state of complete Communist control where no political opposition was tolerated. This last step occurred between 1947 and 1949 in most of the eastern European countries. This having been carried out, the next step was to bring about what is sometimes called the second revolution or "Stalinization." This was the final social and economic revolution which meant the nationalization of land and industry and the centrality of the party line in all areas of life.

Soviet Russia was involved in these activities in some way prior to the third phase. This intervention took three forms. The first was direct political action. This usually meant armed intervention. The most notable case of this was East Germany. Second, there was indirect political action where the Russian activities were disguised by national activities and native leadership. The third form was economic action. Russia stepped in and gained control of a large portion of the economy in some vital area either by direct seizure, manipulation, or through claims of reparations.

Although there were in fact coalition governments in several countries—supposedly functioning until free elections could be held—they were limited in their effectiveness by Communist control of key spots in the government and the economy. These "levers of power" included the ministry of the interior which gave them control of the police. All such offices in Eastern Europe—except Poland and Hungary—were in the hands of Communists by 1945. Other areas of power used by the Communists included control of communications and transportation, ministry of justice, youth and women's organizations, key positions in management, and ministry of agriculture.

Strong Communist parties arose in Italy and France following the war, but they failed to gain control because of stronger opposition. They still maintain a large following from the labor classes who view them as "their" parties, but their revolutionary nature is not the basis of their attraction.

Communist advance has been successfully halted or limited in Greece, Finland and Austria as a result of outside aid or a strong anti-Soviet attitude on the part of both leaders and people.

Takeover in China: The primary example of Communist expansion in Asia is China. Here an indigenous Communist Party dates back to the twenties. Russia was unable to turn the tide at that time because of the strong military position of Chiang Kai-shek who ousted all Communists from his government. The Communist leaders and army held out in northwest China during the war, leading the resistance in that area and advocating land reform. This made them extremely popular.

After the war there was no organized resistance in the north except the Communist military machine. It was aided by Japanese military supplies seized or given by the Russians. Chiang's army was ineffective due to errors in strategy, lack of an appeal to the masses, and the fact that it was made up largely of men from South China who were viewed as foreigners in the north. Thus it was an easy victory for Mao Tse-tung.

Chinese Communism followed the theoretical line laid down by Marx and Lenin. It had appeared as an agrarian nationalist reform movement. But land reform was only a means to the end of collectivization and later industrialization was added to the overall program. Quickly the complete authoritarian regime followed. Russia would like to claim China as her own satellite, but Chinese Communism maintains its own nationalist orientation and looks upon Russia only as another friendly, great nation. Mao is its head and he—not Stalin or Khrushchev—has the right to interpret for the nation and the party the correct line. Hence there is a cleavage in the uniformity of world Communism.

Elsewhere in Asia: In other parts of Asia—as in Europe—the Communists used the resistance movements during the war to obtain their goals. They were most successful in China and Indo-China and to a lesser degree elsewhere in occupied territories. Following the war, Popular Front coalitions sprang up in a number of the states. Many Asians and westerners alike viewed Asian Communists as something different from Soviet Communism. The only difference however, was in the tactics used.

With the founding of the Cominform in 1947 (as successor to the Comintern) an offensive was launched by Russia to make gains in Asia. This was designated to offset the success of the Chinese as well as to advance the cause of world Communism itself. Armed rebellion broke out in some places such as Korea. The Communists met with varying success. They were halted in India, Burma and the Philippines. In the long run they were to gain ground in Korea, Indonesia and Indo-China (Viet-minh).

Although the gains were slight in the postwar era, except for China itself, there was a general acceptance of the anti-western program of the Communists. When China was successful in securing a stalemate in Korea, new impetus was given to the Chinese offensive throughout Asia.

Latin America: Latin America also witnessed the resurgence of Communist activity following the war. This had been aided by the attitude of those countries who fought with Russia and viewed the bear as a "big brother." This opened the door for infiltration.

The Communists played upon the problems and needs of the people of Latin America. These people had aspirations of national self-expression. They desired economic and social revolution which would bring reform and prosperity. The Communists offered a program which appeared to meet all of these desires.

There was a restless anxiety to be rid of dictators, many of whom had their apron strings tied to the United States. With their program of promises, the Communists were able to pull the rug out from under the feet of the United States and mount an offensive in this part of the world. The whole scheme is directed from Moscow and they will continue to be successful until the United States shows more concern for its Latin American neighbors and their political, economic and social desires. The violence we are witnessing in some of these countries is evidence that these desires of the people are revolutionary.

We must work toward a liberal, democratic revolution in these countries rather than allow the Communist-led revolution to succeed and bring countries into the Soviet orbit.

Africa: In Africa the stage for Communist intervention has been set within the last decade. Prior to that time, organized Communist parties were practically non-existent. However, the turmoil of a boiling nationalism after a century of oppression has provided a fertile ground for the Communist program. Little agitation was necessary. The Communist only had to be in the right place at the right time to take advantage of the situation for his cause.

Since 1953 world Communism has at times been hindered in its development by power struggles in the Soviet government as well as disagreements between some of the Communist nations—notably China and Russia. However, the organization of the movement and the fact that the same guiding principle of world conquest was present has produced gains for the Communists in recent years.

Khrushchev has emphasized the issue in the realm of economics, using this thrust for his policy shifts. The local parties aid in this attack. This brings the problem more into the open. Thus world Communism is also a problem in international relations as well as one of internal security. These thrusts will be dealt with more fully in a later study guide.

Implications: This study points up the fact that world Communism is a threat to any nation—its independence and its way of life. The program of world Communism is that of the extension of Russian power and the establishment of a regime under Russian control modeled after that in Russia. In Russia the state is in full control of all aspects of a man's life.

The Communist outside Russia is more than a reformer or radical—he is an agent of the Russian government whether he knows it or not. This makes it very important to clearly indicate whether one is a Communist or a political liberal when surveying the situation in a given country. The liberal or socialist may be a tool of the Communist Party because he cannot find support for his program elsewhere.

A Pattern: Hugh Seton-Watson has attempted to discover a pattern for the Communist revolution. If such a pattern can be established, an effective resistance can be devised.

He discovered that successful revolution has either been indigenous in origin or the result of outside forces—or both. It is not always possible to separate these factors. Where it has failed it has either lacked an appeal or has been overthrown by another party. The former is more frequently the case, such as Germany in 1919 and Italy and France after the war. Hungary in 1919 and Greece in 1944 are examples of the latter.

The success or failure of Communism does not reside in its inevitability or its conspiratorial activity, but in whether or not a number of conditions are favorable to a successful Communist operation. These conditions are both domestic and international.

First of all, Seton-Watson points out, there are two political factors. One is the collapse of or resistance to a government. It may collapse as a result of domestic problems which it cannot handle or as the result of some catastrophe such as war or depression. If it is initially a strong government, it should be able to survive these. The international factor involves the presence of an armed force to assist the revolutionary effort against a government. The remoteness of an area undergoing revolution usually works in favor of the Communists.

Social factors may be divided into two classes—those in backward societies and those in advanced areas. In the backward societies we find a frustrated intelligentsia and a large, dissatisfied peasant class to which the Communist line appeals. In advanced societies the workers rather than the peasants form the mass base of the revolutionary movement.

These are suitable seedbeds for revolution. Such a country will likely go Communist if the intelligentsia is inclined to accept the Communist ideology. This is most apt to be the case where national interests coincide with those of Russia or China or where the anti-western tradition is strong enough to overcome genuine liberal, democratic tendencies.

From these disenchanted groups come the cadres of the party, those who will serve as the core of the new society. Although they come from a number of classes they will in effect become their own class—professional revolutionaries. Regardless of their class or interest, they become the "proletariat" of Marxian literature whose interest the party pursues. These then become the party members and the "experts" of the new regime.

Defensive Strategy: Being the result of certain political and social conditions, Communism can be halted as these conditions are changed or removed. There is no inevitability about Communism.

Seton-Watson suggests three things that can be done: (1) External defense to meet the military threat, involving armaments and diplomacy, (2) internal defense against espionage and underground activity, and (3) social change to deal with the economic and social problems of those countries where Communism is a threat.

This last step involves doing something about the poverty of the masses and the frustrations of the intelligentsia. This means economic aid which must be handled with care to make it most effective. It means helping correct the educational system of some countries which overproduce people in the professional classes. They need more experts in technology to improve the balance. It means that we must have a proper respect for these people.

A positive attitude toward one's own country is also necessary. To be hypercritical of the achievements of the west and the United States leads to defeatism and becomes an aid to Communist propaganda.

Suggested Readings

Alexander, Robert J. *Communism in Latin America.* New Brunswick, N. J.: Rutgers University Press, 1957. A definitive study in this area. It offers an overall analysis as well as individual studies by country.

Daniels, Robert V. *A Documentary History of Communism.* New York: Random House, 1960. A valuable collection of source materials for both Russian and international Communism.

Seton-Watson, Hugh. *From Lenin to Khrushchev.* New York: Frederick A. Praeger, Inc., 1960. The best survey of Communism in Russia and the world with an attempt to determine a proper program to combat it. Available in paperback.

Von Rauch, Georg. *A History of Soviet Russia.* New York: Frederick A. Praeger, Inc., 1957. The chapters on international affairs would be helpful for this study.

Meaning for Christianity: The spread of world Communism has had severe implications for Christianity. Materialistic atheism has overcome the Church in some areas. This has a significant psychological effect on both the Christian and non-Christian. From a practical viewpoint, Christian missionary activity has been drastically reduced. In some areas Christianity has been given the appearance of taking a back seat in reaching the world and meeting its needs.

What is the Christian to do? The operations of Communism are the same whether they are dealing a blow to democracy or to Christianity. First of all, the Christian must get into the fight.

Then the Christian must help meet the economic and social needs of the people to whom he is ministering whether in the United States or on the mission field. The missionary endeavor of the church should be equipped to do this—not at the expense of the gospel, but in addition to it.

Perhaps the Christian more than anyone else should have this concern for the welfare of his brother. If these needs are met, some of the sources of unrest will be removed. In providing a non-materialistic ideology through the gospel, it will be possible to help the new convert see the superiority of the spiritual over the material. A good example as individuals and a nation would augment this step.

The Christian need not be a professional missionary to engage in this activity in attempting to halt the march of Communism. There are opportunities for government service, foreign business activity, individual enterprises, world relief programs and other methods to make the individual Christian influence felt. We must not overlook the deeper commitment to Christ we need.

The vitality of the Christian message and its potential effectiveness should awaken the Christian to his social obligations. This is a recognized weak point in the evangelical church, but there have been signs in recent years of a reawakening to these needs. It may yet be that the efforts of the church will be the most effective.

Although the approach is similar to that of government, the individual need not be overshadowed by the government. Furthermore, the Christian can meet the needs of the soul which the government and its agencies cannot. Christianity is associated with western civilization and therefore has a limited appeal in some areas, but if its universality can be properly displayed it can be very effective. Of this, we have God's promise.

Next Month: Study Guide Four

"Infiltration—The First Technique"

THE TRUTH ABOUT COMMUNISM

by John Noble
and Ron Arnold

Q.: Mr. Noble, we have been told that considerable changes have taken place in the Soviet Union since the advent of Mr. Khrushchev. Do you share this opinion?

Noble: I do not. Whatever changes have been made are only surface changes meant to soften the attitude of the people in the free world toward the Communist regime. Many things remain the same: (1) Slavery and slave labor camps are still in full operation, (2) true religious freedom has not been restored, (3) there is no personal freedom—the Russian people may not think or act for themselves, (4) there is no equal opportunity for Russian citizens, (5) higher education is still limited to a select group.

The only thing that has really changed is the propaganda methods. And the way the free world seems to accept every Russian statement at face value indicates that these changes have been very effective.

Q.: Mr. Arnold, how many Communist Party members are there in the United States and if they are as few as we hear about, why do you say they are such a threat to this country?

Arnold: The exact number of actual members is a super-secret known only by top Communists. Party membership cards have been discontinued to avoid convicting evidence. Codes are extensively used now. When I was a member (1937-42), membership cards showed our "Party" name, or alias, cell identification, pledge, date of issue and record of dues.

As far back as 1947, J. Edgar Hoover stated in *Menace of Communism, "The Daily Worker* boasts of 74,000 members on the rolls." Membership fluctuates to reflect the degree of tolerance in the United States which in turn is affected by the about-faces and divulged brutality of international Communism. However, the membership list is not a true gauge. They say that for every party member there are ten other people ready, willing and able to do the party's work.

But that is not all! The most alarming facet of Kremlin strength in the U.S. lies in its ability to neutralize and utilize American public opinion to support their objectives or to lull into a deadly passivity.

NEW
CHILDREN'S
CHURCH
Two "delightfully different" courses for Beginner and Junior Church . . . teach true, meaningful worship . . . release childhood energies constructively during the morning Church hour (also ideal for weekday activities)

These delightful new courses provide a change of pace from the Sunday School hour . . . they channel pent-up energies into constructive learning-doing activities which teach vital spiritual lessons. Each course is solidly evangelical and built on the principles of sound child psychology. Children learn how to *pray* on their own level; how to *listen to* and *understand* Bible reading; how to *give* unselfishly; how to *practice* the truths of God which they hear.

Church-time for Beginners combines genuine worship and learning with a rest-and-listen period, a snack time, creative projects, and Bible stories in motion and music. Ample material is provided for a 1- to 1½-hour program to keep energetic pre-schoolers happily engaged in spiritually meaningful activities.

Church-time for Juniors teaches boys and girls the meaning of true worship . . . prepares them for church leadership later on. The program can be varied from 45 minutes to 1½ hours and includes instruction, worship, basic training in church leadership and membership. This practical course also provides an ideal opportunity for you to emphasize the doctrinal distinctives of your own denomination or fellowship.

Get started now with a practical Church-time program that will establish Christ-honoring worship habits during the formative years of childhood. Send for FREE Church-time packet now.

MAIL COUPON TODAY

Complete information on both courses including vinyl record which lets you "listen-in" on a typical Beginner church program.

SCRIPTURE PRESS
Wheaton, Illinois

☐ FREE CHURCH-TIME SAMPLE PACKET AND RECORD

Name_____

Address_____

City_____ (__) State_____

Position in Church_____ No. in S.S._____

Full Church name and mailing address_____

UEJ-11

Evangelical Newsfront

Meiji Auditorium in Meiji Park, Tokyo, site of the coming World Vision Tokyo Crusade featuring Dr. Bob Pierce as speaker. The auditorium seats 10,000.

evangelism

Tokyo Crusade Plans

PASADENA, Calif.—Recently returned from a trip to the Orient, Larry Ward of World Vision headquarters here has reported progress of plans for the coming Tokyo Crusade May 6-June 5 (see *Action* September 1960).

Mr. Ward cites the following steps which have been taken by the Tokyo Crusade committee: They (1) have contracted for the 10,000-seat Meiji Auditorium, (2) secured the great Imperial Symphony Orchestra, (3) are enlisting and training some 5,000 Christian counselors, and (4) are recruiting an overall choir force of more than 5,000—to provide at least a 1,000-voice choir nightly.

Dr. Bob Pierce, president of World Vision, Inc., will serve as evangelist. He and his associates, Mr. Ward reports, have assumed responsibility for securing worldwide prayer and financial support for the Japanese churches in their venture of faith. They plan radio and television coverage throughout the nation as funds are available.

National CEF Week Observed

GRAND RAPIDS, Mich.—National Child Evangelism Week will be observed February 26-March 5, Dr. Frank R. Mann, director of the United States Division of Child Evangelism Fellowship, has announced at the CEF headquarters here. The theme will be: ". . . the greatest in the Kingdom," taken from Matthew 18:4. Local fellowship groups are planning special activities in churches and service clubs to make known their work of reaching unchurched children.

Governor Mark O. Hatfield of Oregon, in proclaiming National Child Evangelism Week, said, "It is estimated that more than 32 million children under thirteen years of age do not attend any church . . . . We should all be willing to assist and encourage those organizations which bring the vital truths and philosophy of the Bible into the homes and lives of our young people."

Last year, Dr. Mann reported, more than one million children in the U. S. were enrolled in activities of Child Evangelism Fellowship—in Good News Clubs, open-air classes, 5-day clubs, fair booths, vacation Bible schools, camps and special classes.

united action

NAE Spiritual Retreat

WHEATON, Ill.—A retreat with a definitely spiritual emphasis has been planned by the National Association of Evangelicals for its staff—to be held January 9-11 at The Navigators headquarters, Glen Eyrie, Colorado Springs, Colorado.

Executive Director George L. Ford, in announcing plans for the retreat, said that its purpose is three-fold: (1) Spiritual refreshment for members of the NAE staff; (2) an analysis of the present operation of the Association, and (3) program planning for the future. It is expected that from findings of discussions will come recommendations of the staff which will be presented to the NAE Board of Administration at convention time.

The three-day retreat will convene on Monday afternoon, Dr. Ford reports, with a period of Bible study and prayer led by Dr. Clyde W. Taylor, who will serve as dean of the staff. On Monday evening, also Tuesday and Wednesday mornings, The Navigators will lead in a spiritual emphasis and challenge. The remainder of the time will be spent in analysis and planning. Dr. Vernon C. Grounds, president of Conservative Baptist Seminary in Denver will close the session on Wednesday morning.

World Day of Prayer

WHEATON, Ill.—"A Sower Went Forth" is the theme this year for the World Day of Prayer observance sponsored by the National Association of Evangelicals. With strong emphasis on the Bible as the Word of God and upon evangelism as the mission of the Church, evangelicals will be asked to gather in their churches on February 17 to observe the 1961 World Day of Prayer.

A prayer booklet as a guide for the services has been prepared by Dr. Merrill C. Tenney, dean of the graduate school of Wheaton College. The booklet contains devotional thoughts, responsive readings and hymn selections, with an introduction by Dr. Armin R. Gesswein, chairman of the NAE Commission on Spiritual Life.

The materials are available from the National Association of Evangelicals, 222 East Willow Avenue, Wheaton, Ill.

NAE Pastors' Conferences

WHEATON, Ill.—The regional program of the National Association of Evangelicals received a considerable boost in six Pastors' Conferences held recently, according to report from Rev. Mahlon L. Macy, newly appointed Director of Development (see November *Action*).

These were luncheon meetings (except one breakfast in Cleveland) held October 30-November 3 in Detroit and Grand Rapids, Mich., Cleveland, Youngstown, Cincinnati and Hamilton, Ohio. Participating were national staff members of NAE—Mr. Macy, Dr. George L. Ford, executive director; Dr. Clyde W. Taylor, director of Public Affairs, and Rev. W. Stanley Mooneyham, editor of *United Evangelical Action* magazine. Rev. Roy McBeth, acting director of NAE's Great Lakes Region, implemented the program by working out details of arrangements.

A total of 350 pastors attended the

Where to Find

PAGE	
22	Education
16	Evangelism
21	Missions
24	Personalia
20	Press
22	Radio-TV
16	United Action

news in brief

OPENINGS: A few openings are still available for registration of boys and girls at Houghton Academy, Houghton, N. Y., according to word from President J. Walden Tysinger. Registration date for the second semester is January 27.

MID-WINTER CONVENTION: Youth for Christ International's mid-winter convention is to be held January 3-6 at the Ambassador Hotel, Los Angeles. Theme will be "New Dimensions in Teen Dynamics."

RETIRES: Dr. Leslie D. Weatherhead, British Methodist clergyman, often called the "best-known religious writer in the English-speaking world," has retired from the pastorate of London's City Temple where he served for 23 years.

IDENTIFICATION CROSS: A new identification cross for Lutheran servicemen has been designed and produced, it was reported by the National Lutheran Council's Bureau of Service to Military Personnel. The new identification tag is in the form of a Celtic cross with the Luther seal superimposed on the front and the word "Lutheran" in raised letters on the back.

CHRISTIAN SCHOOLS: A growing manifestation of interest in starting Christian Day Schools has been reported by the National Association of Christian Schools which has its headquarters in Chicago. Four schools—three in the United States and one on the island of Okinawa—have become members within the past few months.

MEMORIAL FUND: Funds totaling nearly $100,000 have been set up by the Oriental Missionary Society to help small religious communities abroad build indigenous churches. The fund will be known as the "Cowman Memorial Fund" in honor of Mrs. Charles E. Cowman who worked for the society for 50 years until her death a few months ago.

TV PROGRAM: The American Broadcasting Company, formerly the only one of the three major television networks without a religious series, has launched a new weekly religious TV program. To be known as "Directions '61," the Sunday afternoon telecast will be produced by three major religious groups in cooperation with the network.

CONGRESSMEN'S RELIGIONS: The Library of Congress reported recently that it will no longer make compilations of the religious affiliations of members of Congress. This decision was reached, said Hugh L. Elsbree, director of the Legislative Reference Service, "in the light of our repeated experience in having a substantial number of errors in listings called to our attention, and in view of the impossibility of preparing a list that would be accurate and comprehensive."

CHANGE LAW: Religious groups in Kerala, India, have hailed an announcement in the Kerala Legislative Assembly that the controversial Education Act enacted during the previous Communist administration will be modified. The law required, among other things, that teachers be appointed from a panel approved by the Public Service Commission. The Communist government was dismissed by the President of India on charges of lawlessness and misrule and the National Government took over.

BABY-SITTERS: An unusual training course is being conducted by Trinity Lutheran Church, Amarillo, Tex. The school, believed to be the first of its kind in Texas, awards certificates to teen-age boys and girls as baby-sitters. Instructors include registred nurses, representatives of the local police and fire departments and personnel from the telephone company. The school is sponsored as a community service and is open to youths of all denominations.

POAU OBJECTIVES: In a statement of objectives for the year 1961, Protestants and Other Americans United for Separation of Church and State said that it will "publicize widely the statements made by President-elect Kennedy during the election campaign in regard to separation of Church and State." POAU said it will endeavor to keep President Kennedy's statements opposing government aid to parochial schools constantly before Congressional committees contemplating legislation in this field.

CRIME UP: The nation's crime rate climbed 11 per cent during the first nine months of 1960 to reach the worst level in history, Director J. Edgar Hoover of the Federal Bureau of Investigation has reported. Mr. Hoover based his report on uniform crime statistics gathered from police departments of all cities with a population over 25,000.

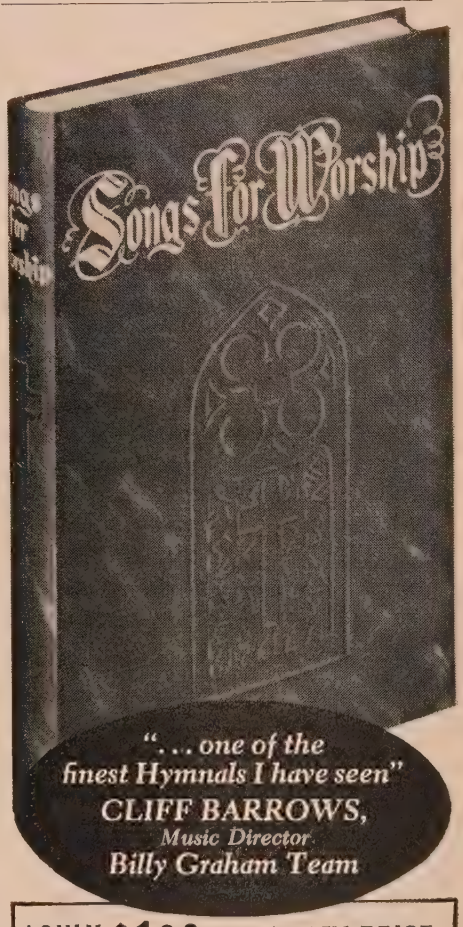
NEW HEADQUARTERS: Ground has been broken in Evanston, Ill., for a new three-level headquarters building for the seven boards and agencies of the Methodist Church now located in Chicago. The structure is tentatively scheduled for completion and occupancy in the winter of 1961-62.

AIR and STEAMSHIP RESERVATIONS

for Missionaries, and Survey Trips for mission board officials and interested laymen, continue to be

Our Major Specialties . . .
We can help You!
No service charge at any time

Universal Travel Service, Inc.
A. S. Bowker, President
100 W. Monroe St. Room 700
Telephone: ANdover 3-3156
CHICAGO 3, ILL.
The *Christian* travel bureau . . .



"... one of the finest Hymnals I have seen"
CLIFF BARROWS,
Music Director
Billy Graham Team

*ONLY $1.00 QUANTITY PRICE
Prices Slightly Higher in Canada
*Single Copy $1.20

A beautiful new LOW-PRICED hymnal, complete with all the features you'd expect to find at a much higher price. 279 hymns and gospel songs that people know and sing. • Complete topical index, alphabetical indexes by title and first line. • Responsive readings. • Rich, long-wearing cloth binding in maroon or green. • Loose-leaf accompanist's edition available ($4.00).

MAIL THIS COUPON TODAY

Please send free copy of SONGS FOR WORSHIP to Authorized Church Committee:
UEA-1
NAME_____
ADDRESS_____
CITY_____STATE_____
CHURCH_____

ZONDERVAN PUBLISHING HOUSE
GRAND RAPIDS 6, MICHIGAN

At last — A Hospitalization

PAYS $100 WEEKLY from FIRST DAY for LIF

NO WAITING PERIODS • NO MEDICA

To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you $100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive $100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

Christian Leaders say—

DR. J. PALMER MUNTZ, Long-time President, Winona Lake Bible Conference: *For years I have been hoping that someone would provide accident and hospitalization insurance at the lower rates warranted by non-drinkers. I am glad that such a plan has finally been developed by my very good personal friend, Arthur De Moss, who is known the country over as a man of integrity and sterling Christian character."*

ROBERT WALKER, President, Christian Life Publications: *"Non-drinkers are indeed indebted to you for the initiative you have taken in making available to them your "non-drinking" health and accident insurance policy. With the increasing alcoholic consumption and resultant accidents, it is grossly unfair for those who do not drink to pay the punitive premiums. May the Lord continue to bless you richly in this important service."*

THOMAS F. ZIMMERMAN, General Superintendent, Gen. Council of the Assemblies of God: *"After carefully reviewing the favorable coverage and economical rate included in the Gold Star Hospitalization Program provided for total abstainers, I must say that I am tremendously impressed with this very fine program. It is to be most appreciated that those who take the position of total abstinence are now given an opportunity to reap a practical return as far as their own insurance rates are concerned. I congratulate the company for making available insurance coverage of this type."*

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

THE GOLD STAR PLAN MAKES IT EASY!

With a Gold Star Total Abstainers Hospitalization Policy, you would receive $100 per week (or $14.29 daily) in cash, as long as you remain in the hospital; if your hospital stay is less than one week, you still collect at the rate of $14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19, the rate is just $3 for a month's protection. And for each adult of age 65 through 100, the premium is only $6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, *no limit* on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

Money-Back Guarantee

We'll *mail* your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose!

THE WORLD MUTUAL HEALTH AND ACCIDENT INSURANCE COMPANY

World Mutual has been operating since 1920, and has an unimpeachable record of honesty, service, and integrity. By special arrangement with De Moss Associates, World Mutual has underwritten this Gold Star Abstainers Hospitalization Policy.

This plan offered exclusively by

DE MOSS ASSOCIATES

VALLEY FORGE, PENNA.

"Special Protection for Special People"

Plan for Non-Drinkers Only!!

o readers of UNITED EVANGELICAL ACTION

XAMINATION • NO AGE LIMIT • NO SALESMEN

or Proof of Service and
eliability, Read these Letters:

Miss Mildred L. Faulkner, Barrington, Illinois—*Thank you so much for the prompt settlement of the aim we filed. You are not only prompt in settlement t very considerate also. I would highly recommend ur insurance to my friends. Thank you again."*

Mrs. Dennis McCloud, Yuma, Arizona—*"We are ankful that we did have this insurance policy. With other income while my husband was in the hospital, is check certainly helped out."*

Mrs. Frances E. Swartwout, Wimbledon, North Da-ota—*"Thank you very much for the check you sent so omptly in response to my claim. God bless you for ur interest in us older people."*

Mrs. Mandeville Cherry, Dothan, Alabama—*"I re-ived the check for $_____ for which I thank you. n pleased with your service—Your policy for the nior citizens is very reasonable."*

Mrs. Esther G. Powers, Norwalk, Ohio—*"Thank you er so much for your draft in the amount of $_____ ceived so promptly in payment of my claim for nefit . . . I have found that I am insured in a very liable company, proved by prompt and considerate ndling of my claim."*

Mrs. Grace Giloy, Neillsville, Wisconsin—*"I received e cash settlement for my claim, and want to thank u sincerely for same. Every cent was paid according policy. I had only made one payment on policy before was stricken, and you paid up immediately with no estions asked—I heartily recommend this policy to yone."*

heck These Remarkable Features:

- Guaranteed renewable. (Only YOU can cancel)
- Good in any hospital anywhere in the world!
- Pays in addition to any other hospital insurance you may carry.
- All benefits paid directly to you in cash!
- No health examination necessary.
- No automatic age termination.
- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on number of times you can collect.
- Pays from the very first day in hospital.
- No policy fees or enrollment fees!
- Ten-day money-back guarantee!

nly conditions not covered:

Following are the only conditions this policy does cover:

Pregnancy; any act of war; pre-existing conditions; hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

ERE'S ALL YOU DO:

1. **Fill out application at right.**
2. **Enclose in an envelope with your first payment.**
3. **Mail to DeMoss Associates, Valley Forge, Pa.**

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

ADDITIONAL BENEFITS

Pays $2,000 cash for accidental death.
Pays $2,000 cash for loss of one hand, one foot, sight of one eye.
Pays $6,000 cash for loss of both eyes, or both hands, or both feet.
Pays double the above amounts (up to $12,000) for specified travel accidents!

Bank Reference: PEOPLES NATIONAL BANK

RUSH COUPON NOW!
TO ASSURE YOUR PROTECTION

APPLICATION TO UEA-11

World Mutual Health & Accident Ins. Co. of Penna.

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: ..... Signed: X .....

HERE ARE THE LOW GOLD STAR RATES		IF YOU PAY MONTHLY	IF YOU PAY YEARLY
	Each adult age 19-64 pays	$4.	$40.
	Each adult age 65-100 pays	6.	60.
	Each child age 18 and under pays	3.	30.

SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

I am enclosing the amount specified on the left for each person to be covered, with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO **DE MOSS ASSOCIATES** VALLEY FORGE PENNA.

Action CLASSIFIED

Advertisements under this heading ten cents per word, digit or initial, Minimum charge $2.

RELIGIOUS LIBRARIES PURCHASED. Send list or request details. Baker Book House, Dept. EA, Grand Rapids 6, Michigan.

IF YOU LOVE THE LORD, know how to sell and want to earn $50 to $100 per week part time, write—Crusaders Bible Studies, 508 West Norton, Springfield, Mo.

RELIGIOUS BOOKS PURCHASED — Any quantity. Submit your list or write for information. Prompt replies. Wimp Kurz, Box 202, Fullerton, Calif.

EDITOR-PHOTOGRAPHER available for Christian, secular work. Background includes publicity, wire service, trade journals. Include duties, salary in reply. Box MB, United Evangelical Action, P. O. Box 28, Wheaton, Ill.

MONOGRAM DINNERWARE

For use by churches, societies, and others

Price List on Request

H. LEONARD & SONS

38 Fulton St. West **Grand Rapids 2, Mich.**

GREAT PROPHETIC BOOKS

1. Daniel's Great Prophecy of the Great Wonders at the End of the Age. The latest on fulfilled prophecy.

2. "The Second Coming of Christ Explained. This subject is dealt with in great detail, comparing the two different events of His coming.

3. "The Kingdom of God explained, and the Gospel of the Kingdom." It explains all the wonderful prophecies pertaining to Christ's everlasting kingdom which is close at hand.

4. "The New Jerusalem, the city of the Living God." This book explains the marvelous wonders of heaven, God's great capital of the Universe.

5. "Mystery Babylon the Great Explained." This most difficult of all Prophecies is at last made clear to readers, for it explains the greatest mystery in the world today.

6. "The Coming United States in Europe According to Prophecy." It explains what the Bible states about Communism, and how ten nations will be united in Western Europe as a balance of power against Russia.

7. The Great Problems of the Middle East in the Light of God's Prophetic Word."

All seven for $1.50

REV. ANDREW OLSEN
Bible Expositor
Sequim, Wash.

Preschoolers, Primaries, Juniors and Teens. They *all* like Standard Story Papers. Write for free samples, mention age group.

STANDARD PUBLISHING
Cincinnati 31, Ohio UEA-161

GOSPEL TENTS

STEEL CLAD TABERNACLES

SMITH MFG. CO., DALTON, GA.

Over 50 years in Business

A Christian Boarding High School

Situated in central New York State

PREPARING YOUTH FOR LIFE AND ETERNITY

A co-educational school accredited by the Board of Education of New York State, offering a high standard of training under consecrated faculty leadership in a thoroughly evangelical environment.

- Modern new classroom-administration building, chapel, dining hall.
- Enrollment has tripled in the last 5 years. Students from 15 states and 5 countries.
- Wholesome Christian environment and associations.
- Cultural opportunities — Artist and Lecture series on nearby Houghton College campus.
- Excellent arrangements and provision for children of missionaries.

OPENINGS AVAILABLE FOR SECOND SEMESTER BEGINNING JANUARY 27, 1961

J. Walden Tysinger, A.B., B.D., President

For literature and information write: The Registrar, Houghton Academy, HOUGHTON, N. Y., Dept. G-1

complimentary luncheon-conferences, Mr. Macy said. There were also evening rallies—at Grand Rapids and Cleveland with Dr. Taylor as speaker and one at Hamilton where Dr. Ford spoke.

Mr. Macy indicated that the purpose of these conferences, which are a part of the total regional development program, is (1) better to explain NAE to the pastors, (2) to present the plan of a full-time regional director for the Great Lakes Region, and (3) to urge pastors to get their churches to support the work of the region. The NAE leaders, Mr. Macy said, were encouraged by the response received and the support gained for the NAE cause. He also indicated that plans are in the making for similar programs in other areas of the country.

In connection with the NAE Development program, Mr. Macy has on his calendar for January a meeting in Colorado, together with Dr. Clyde Taylor, and attendance at the Pastors' Conference, Boca Raton, Fla. Following the Boca Raton meeting he will go with John Noble on a series of meetings in Sarasota, St. Petersburg, Clearwater and Tampa, Fla., and then to Georgia and Alabama.

press

EPA 1961 Convention

LOS ANGELES—"Don't know about you . . but I'm getting excited as convention time approaches!" That was the word which Larry Ward, executive secretary of the Evangelical Press Association, recently sent out from his office here.

The thirteenth annual EPA Convention is scheduled for the Hamilton Hotel, Chicago, January 24-25, and Mr. Ward and the other officers promise it to be the "best ever." Highlight of the convention program: Banquet address and also a practical "how-to" session by Richard Gehman, contributing editor for *Cosmopolitan*, a prolific magazine writer, and author of the just-released "Let My Heart Be Broken." At the banquet he will tell of his trips around the world writing of the work of evangelical missionaries. Another outstanding feature will be the buffet dinner with Dr. Clyde S. Kilby of Wheaton (Ill.) College as speaker—his subject, "Higher Goals in Christian Journalism." Music will be provided by Mr. and Mrs. Carter Cody, well known in the field of sacred music. Then there will be practical sessions for religious journalists, including "brainstorming" sessions led by Bill Peterson of *Eternity* magazine staff. Mr. Joseph T. Bayly, EPA president, will preside over the business sessions.

Smith Books Behind Iron Curtain

TORONTO—Dr. Oswald J. Smith's book "The Enduement of Power" has now been published behind the Iron Curtain, officials of The Peoples Church here have announced. The Evangelical and Baptist churches secured permission to have it printed on the Communist presses in Warsaw, Poland. The book is to be distributed

in the Polish language by the 280 churches still active in Poland.

Dr. Smith has another book on the presses in Warsaw, it was announced, that will soon be printed and ready for distribution. These two volumes are said to be the first books Dr. Smith has ever had printed on Communist presses behind the Iron Curtain.

missions

Graham Dedicates EBI Property

PARIS—The European Bible Institute's recently acquired property of a 65-room chateau on 17 acres was dedicated by Dr. Billy Graham, who made a special stopover for the purpose on his return to New York from meetings in Germany. The property is located at Lamorlaye, Oise, near Chantilly north of here.

After a dinner for Dr. Graham and 50 evangelical leaders, the evangelist and his associates inspected the buildings and grounds. Dr. Graham commented on the possibilities of Bible Conference work on the wooded estate to supplement the regular training program. He was especially interested, EBI officials noted, in meeting the

Evangelist Billy Graham dedicates new property of Greater Europe Mission. With him in front of the new building is (*left*) Songleader Cliff Barrows of the Billy Graham Evangelistic Team.

students from a dozen countries who take the three-year course in either the French or English sections.

The afternoon program was presided over by Institute Director David Barnes, who summarized the growth of the Institute from its first nine students in 1952. Dr. Graham was introduced by Rev. Robert P. Evans, founder and former director of EBI, now European Director of the Greater Europe Mission. Dr. Graham spoke of his interest in the work since its inception and of his former visit when he dedicated the school's radio recording studios.

The program was televised by the French national television over its entire network, and from Frankfurt, Germany, the American Forces network broadcast the taped proceedings over all their European stations.

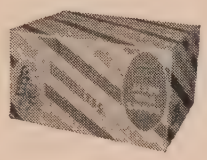
TEACHER'S BEST FRIEND

Concordia's COMPLETE Vacation Bible School Courses

NEW, IMAGINATIVE MATERIALS! EXCLUSIVE NEW FILMSTRIPS! Prepackaged Concordia VBS courses sweep away time-wasting detail work . . . put more pleasure in teaching. They come complete with all workbooks, art projects, teacher and *superintendent* manuals. Check these tested features:

- Theme—"Jesus, Our Savior."
- Two-week courses for *five* age levels . . . pre-schoolers through junior high.
- 10 Christ-centered lessons in each course.
- Marvelous choice of supplementary aids . . . invitation letters, certificates, buttons, posters, promotion materials.

FULL-COLOR CORRELATED FILMSTRIP stories now available! Only Concordia has them! Powerful visual teaching that fascinates children.



Get your sample kit at your book store—only $3.95

See Concordia ads in **TIME** magazine

Concordia PUBLISHING HOUSE

CONCORDIA PUBLISHING HOUSE • 3558 S. JEFFERSON ST. • ST. LOUIS 18, MO.

Read "The Big Question" (page 5)

Khrushchev says—

"We will bury you."

THE CLAWS OF COMMUNISM. Reveals the program and "10 Commandments" of Communism. Price $1.00 per hundred.

CAN WE COEXIST? Let one of the 11,622 defenseless prisoners who were dumped alive into trenches and summarily shot answer you. Price 80 cents per hundred.

These **widely demanded, highly revealing** reports by one who escaped from the Communists.

H. M. HILLIS

602 Fairmont Glendale 3, California

BUY WHOLESALE AND DISCOUNT
WHY PAY MORE?
Over 20,000 name brand products—appliances, furniture, clothing, TV, etc. Serving national needs of 16,000 clergymen and religious personnel. Write today.
MINISTER'S NATIONAL WHOLESALE AND DISCOUNT SERVICE, INC.
P. O. Box 9381-A, Raleigh, N. C.

CHRIST For The INDIAN

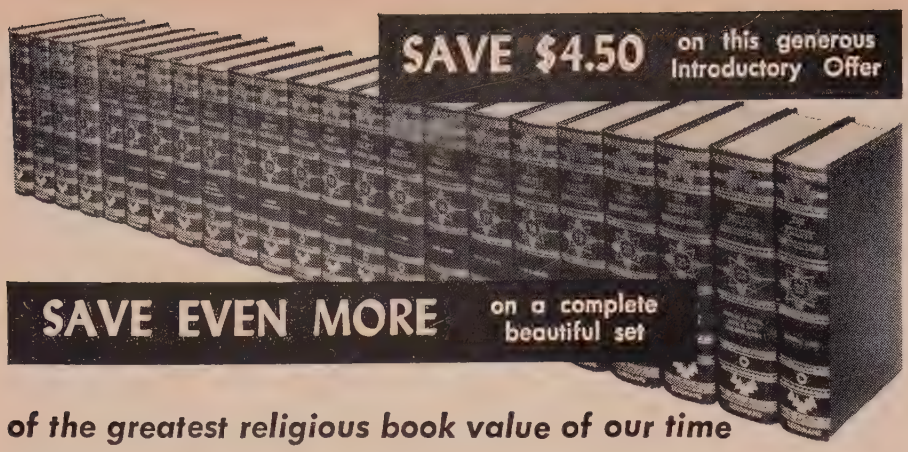
Your prayerful support of this, the most neglected of all mission fields, is earnestly invited. All gifts are deductible for income tax. Inquire about this startling Indian film for your church.

"PERSECUTION U.S.A."

Feature-length, Color Write for information

The American Indian Liberation Crusade, Inc.

1059 South Hope Street, Los Angeles 15, California

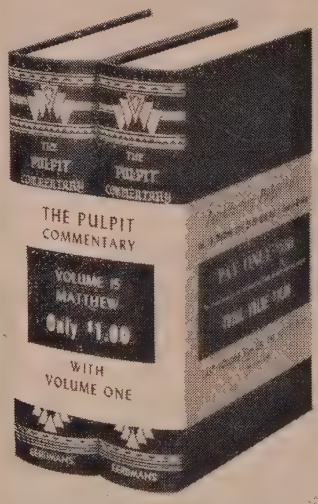


of the greatest religious book value of our time

THE WORLD FAMOUS **PULPIT COMMENTARY**

Introductory Offer
Volume 15 only $1.00

Now, without any obligation or further purchase you can buy Volume 15 (Matthew) for only $1.00 with purchase of Volume One (Genesis-Exodus) at the regular price of only $5.50. This offer is available to anyone whether or not you subscribe for the complete set of 23 volumes.



TOTAL VALUE $11.00
Pay Only $6.50
— Save $4.50

BUY YOUR COMPLETE SET ON THIS EASY PULPIT SUBSCRIPTION PLAN and get the last volume free

RECOGNIZED throughout the Christian world as the most complete, useful and ready source of Scriptural Exposition and Homiletics on the entire Bible, the PULPIT COMMENTARY aims to offer every conceivable help which could tend to elucidate the text of Scripture and make it richly available for practical instruction and effective preaching. You can now start your complete 23 volume set of this inexhaustible work with the Introductory Offer of Volumes One and 15 for only $6.50, and save even more by placing your order for the rest of the volumes, one volume a month at only $5.50 each. The volumes will be issued to you in this sequence, in order that you may benefit from both Old and New Testament studies: Volume 2 (O.T.), Volume 3 (O.T.), Volume 16 (N.T.), etc., alternating between two Old Testament and one New Testament volumes until your set is complete. Upon purchase of Volume 22, you will receive a FREE COPY OF VOLUME 23, the complete Index which sells regularly for $3.50. You will then own complete the most remarkably organized fund of orthodox Scriptural information available — *the most practical life-time aid for complete sermon preparation.*

SEE YOUR BOOKSELLER TODAY

WM. B. EERDMANS PUBLISHING COMPANY
255 Jefferson Avenue, S.E., Grand Rapids 3, Michigan

THE VOICE OF CHINA AND ASIA
a missionary organization with a true love for souls
ESTABLISHED over 45 years ago in HONG KONG
NOW ACTIVE ALSO in Formosa, Korea, Japan and the Philippines
* * DISPENSING * *
Food for the needy - - - - - - - - - - - - - The Word of Life for the lost.
If You Can Not GO
You can PRAY or You can GIVE
Listen to our broadcasts over more than FIFTY stations in United States—Canada and the Far East
BOB HAMMOND
P. O. Box 15-M Pasadena, California
write for FREE copy of our magazine including our radio log.

Talented Youth

PETER GERRILD
is a top ranking math and science student at Central College; a person to whom others go for Christian counsel.
Your talent and leadership can open college doors for you.

WRITE **Talent Search**
CENTRAL COLLEGE · · McPHERSON, KANSAS

Navigator in West Pakistan

COLORADO SPRINGS, Colo.—The Navigators, it was announced at their headquarters here, are sending a representative, Noel Nelson of Ft. Worth, Tex., to help with the literature program of the United Presbyterian Mission in West Pakistan.

In response to the mission's request, Nelson will supervise translation and distribution of Navigator Bible studies, Scripture memory and follow-up materials in Urdu for the people. He will also concentrate on teaching the nationals how to study the Bible for themselves and in turn help others to know Christ and to grow in their faith.

A graduate of Texas Christian University in business administration, Nelson has been serving as head of the correspondence department of The Navigators' international headquarters here. He expected to spend a few weeks in Japan, Okinawa, Hong Kong and India fields of Navigator work en route to Pakistan.

radio-tv

NRB Annual Convention

WASHINGTON — "Constitutional Liberty for Broadcasting" will be the theme for the eighteenth annual convention of National Religious Broadcasters which will be held here at the Mayflower Hotel, January 24-26, President Eugene R. Bertermann has announced.

Highlight of the meeting is to be the Congressional Breakfast, scheduled for Wednesday morning, to which former and newly elected members of the Senate and House of Representatives will be invited as guests of the NRB membership. Purposes and policies of the National Religious Broadcasters will be explained.

Four workshops are again scheduled this year, Dr. Bertermann reports: (1) Producers of religious programs, (2) Domestic station operators, (3) Religious television broadcasters and (4) Foreign missionary broadcasters.

Advance registration for the convention is to be sent to Dr. T. W. Willingham, treasurer, 6401 The Paseo, Kansas City 10, Mo.

education

Annual Students' Seminar

WASHINGTON—The annual Seminar for college students, conducted by the office of public affairs of the National Association of Evangelicals, will be held February 7-10 in the Raleigh Hotel here, according to announcement by Dr. Clyde W. Taylor, NAE's secretary of Public Affairs.

"During the past several years," Dr. Taylor said, "the Seminar program has been so successful that we cannot fail to give students at our Christian colleges another opportunity to receive firsthand information on the possibilities of government service."

Participation in the Seminar, Dr. Taylor stated, is limited to students

from colleges of liberal arts and Bible colleges that are recognized by the NAE as maintaining a program of higher education with an evangelical Christian emphasis. The program of events includes visits to the White House, the Capitol, the Department of State and other administrative agencies of the government, an opportunity to hear lectures and participate in discussions, and to visit places of cultural and public interest.

Inquiries concerning the Seminar should be addressed to: Dr. Clyde W. Taylor, Secretary of Public Affairs, National Association of Evangelicals, 1405 G Street N. W., Washington 5, D. C.

AABC Admits 3 Schools

CHICAGO—Three new schools were admitted to membership in the Accrediting Association of Bible Colleges at the fourteenth annual convention held at Moody Bible Institute here in October (see November *Action*). Newly admitted as associate members of the Association were the Atlanta Christian College, Atlanta, Ga.; Appalachian Bible Institute, Bradley, West Va., and Canadian Bible College, Regina, Sask.

Membership in the AABC, officials reported, now consists of 46 accredited schools and 12 associate schools. Growth of the schools in the past year was shown by the seven per cent increase in enrollment of students. Attending the conference were 143 representatives from 77 schools.

Officers elected at the convention were: Vice president, Dr. William Culbertson, president of Moody Bible Institute; assistant secretary, Dr. Claude R. Rickman, dean of Central Wesleyan College; representative of accredited schools, Dr. S. H. Sutherland, president of BIOLA College; representative of associate schools, Dr. A. H. Yetter, president of Rockmont College.

"Great strides in the field of Bible college education have been made," said Dr. S. A. Witmer, executive secretary of the AABC, "but the past is not good enough for tomorrow. Our day demands superior competence and complete dedication to Christ. Upon how well we do depends the salvation of lost men."

Presiding over the sessions was Dr. Harold W. Boon, AABC president and also president of Nyack Missionary College.

Social Work Conference

HOUGHTON, N. Y.—Houghton College is host this year to the twelfth annual Christian Social Work Conference scheduled for March 23-25.

These conferences, which originated at Wheaton (Ill.) College in 1950, have made possible the mutual acquaintance of evangelicals engaged in ministering to needy people through welfare agencies. They are under sponsorship of the National Association of Christians in Social Work, Inc., headed by Dr. Lamberta Voget and located in Wheaton.

One feature of the conference, it was announced, is a carefully planned discussion of social work concepts in the light of biblical truth. Sectional meetings will cover various areas of social work headed by professionals in the field. Other aims of the conference include "encouragement in developing Christian thought in the field of social work, to foster good social work practices among evangelicals, and to promote Christian fellowship."

400,000 GOSPELS,

in English, Yoruba, Ibo, Ga and Twi were recently delivered to Nigeria and Ghana, for a grand total to date of 5 million Gospels for Africa—the target figure set 5 years ago. PTL Teams are continuing this timely ministry in Africa, currently working in newly independent Nigeria, with phenomenal responses at great rallies as described in our film "That These May Know". Your help is needed to finance "Operation Africa". Many areas are still unreached. Send for free folder, "Africa Balance Sheet".

ALFRED A. KUNZ, International Director
POCKET TESTAMENT LEAGUE, INC.
49 Honeck Street, Englewood, New Jersey

Coming Next Month —

Action's Annual List of Significant Religious Books

NEEDED!

Experienced Life Insurance Men

OPPORTUNITY . . . If you believe in opportunity and your present situation does not offer it, if you are ambitious, if you can fulfill a General Agent's challenging duties in building an agency of career underwriters and are a Christian – this is for you.

WHERE . . . Our expansion program offers opportunities in Ark., Calif., Colo., Fla., Ga., Ill., Ind., Iowa, Kan., Ky., Minn., Miss., Nebr., Okla., Pa., So. Car., So. Dak., and Va.

ADVANTAGES . . . Brotherhood Life offers modern Life, Accident and Sickness, Group and Pension contracts, sales aids including Audio-Visual, liberal commissions, vested renewals, production and persistency bonuses, plus financial assistance and training programs.

HOW TO APPLY . . . Act now! Write us immediately and give us a complete summary of your personal and business experience. All replies are confidential.

Lester C. Gerig
Vice President and Director of Agencies

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
FORT WAYNE, INDIANA

NAE SERVICE DIRECTORY

HEADQUARTERS. Rev. Thomas F. Zimmerman, President; Dr. George L. Ford, Executive Director; Rev. Mahlon L. Macy, Director of Development, P. O. Box 28, 222 E. Willow Ave., Wheaton, Ill.

PUBLIC AFFAIRS: Dr. Clyde W. Taylor, Director, 1405 G. Street, N. W., Washington 5, D. C.

PUBLICATIONS: Rev. W. Stanley Mooneyham, P. O. Box 28, 222 E. Willow Ave., Wheaton, Ill.

REGIONAL OFFICES: Eastern—Rev. Albert S. Taylor, Director, 1061 Memorial Ave., Williamsport, Pa.

Great Lakes—Rev. Roy McBeth, Acting Director, 14400 Puritan Ave., Detroit 27, Mich.

Southwest—Dr. Walter L. Penner, Director, 15842 East Russell St., Whittier, Calif.

Mid-West—Dr. Charles Joseph Anderson, Director, 542 S. Dearborn St., Chicago 5, Ill.

Northwest—Rev. Wilmer N. Brown, Director, 507 Governor Building, Portland 4, Oregon.

CHRISTIAN DAY SCHOOLS (Nat'l Assn. of Christian Schools): Dr. C. Benton Eavey, Acting Director, 10201 State Street, Chicago 28, Ill.

EDUCATIONAL INSTITUTIONS: Dr. Roger Voskuyl, Chairman, 40 Cedar Lane, Santa Barbara, Calif.

EVANGELICAL ACTION: Dr. James DeForest Murch, Chairman, 1014 Washington Bldg., Washington 5, D. C.

EVANGELISM-CHURCH EXTENSION: Dr. Luther Grubb, Chairman, P. O. Box 587, Winona Lake, Ind.

FOREIGN MISSIONS (Evangelical Foreign Missions Assn.): Dr. Clyde W. Taylor, Exec. Secretary, 1405 G St., N. W., Washington 5, D. C.

GOVERNMENT CHAPLAINCIES: Mr. Floyd Robertson, Executive Secretary, 1405 G St., N. W., Washington 5, D. C.

INTERNATIONAL RELATIONS (World Evangelical Fellowship): Rev. Frederick G. Ferris, International Secretary, P. O. Box 44, Muscatine, Iowa.

LAYMEN'S COUNCIL: Dr. Robert Walker, Chairman, 33 S. Wacker Drive, Chicago 6, Ill.

PURCHASING: G. Allan Small, Director, 39 Cortlandt St., New York 7, N. Y.

RADIO (Nat'l Religious Broadcasters): Dr. Eugene R. Bertermann, 3558 S. Jefferson Ave., St. Louis 18, Mo.

SOCIAL ACTION: Rev. Arthur Zahniser, Chairman, 1008 Simpson Ave., Evanston, Ill.

SPIRITUAL LIFE: Dr. Armin R. Gesswein, Chairman, 1025 Sierra Madre Villa, Pasadena, Calif.

STEWARDSHIP: Mr. Frank Nicodem, 5211 W. Irving Park Rd., Chicago 41, Ill.

SUNDAY SCHOOLS (Nat'l Sunday School Assn): Dr. Clate A. Risley, Executive Secretary, 175 N. Franklin St., Chicago 6, Ill.

TRAVEL (Universal Travel Service): A. S. Bowker, President, 100 W. Monroe St., Chicago 3, Ill.

WOMEN'S FELLOWSHIP: Mrs. Everett Armstrong, President, West 2106 Courtland, Spokane 12, Wash.

WORLD RELIEF: Mr. Wendell L. Rockey, Executive Director, 12-19 Jackson Ave., Long Island City 1, N. Y.

A Nationwide Home Missionary Society supporting fully a staff of over 160 Missionaries serving in 40 states.

CONDUCTING Sunday Schools, Vacation Bible Schools, Bible Conferences, Pioneers for Christ (a youth organization).
DISTRIBUTING Bibles and publishing Christian literature.

AMERICAN SUNDAY-SCHOOL UNION
Dep't of Missions • 1816 CHESTNUT ST. • PHILA. 3, PA.

personalia

Thomas F. Zimmerman, general superintendent of the Assemblies of God, will be one of nine speakers for the sixth Pentecostal World Conference in Jerusalem, Israel, May 19-21. Speaking before delegates from every continent, Mr. Zimmerman will use as his topic, "Twentieth Century Pentecost."

Darrell L. Pearson of Itasca, Ill., has assumed duties as general manager of Free Church Press, Minneapolis, printing outlet of the Evangelical Free Church of America. Mr. Pearson owned and operated his own printing establishment in Marion, Ind., before taking his college and Bible work at Northwestern College, Minneapolis, and Wheaton (Ill.) College.

Oswald J. Smith, missionary pastor of The Peoples Church, Toronto, conducted what was said to be the first United Evangelistic Campaign ever to be held in Tokyo. Meetings were under auspices of nearly a hundred evangelical churches and pastors.

Robert E. Anderson, son of Rev. Charles J. Anderson, regional director of the Midwest Region NAE, was promoted recently to the rank of captain. Chaplain Anderson is stationed at Schweinfurt, Germany, with the First Battle Group of the 30th Infantry and is a regular army chaplain..

Milton Regier, in charge of publicity in the promotion department of Moody Bible Institute, has joined the staff of *United Evangelical Action* as editorial assistant.

John M. Guret, who has been teaching at the Northwestern Bible Institute in Essex Fells, N. J., has been appointed to teach in the departments of English and Philosophy of Gordon College, Beverly Farms, Mass. Born in Germany, Mr. Guret received his high school education in England and then received degrees from Yale University and Westminster Theological Seminary in Philadelphia. He has also taken graduate work at Harvard University and is a member of Phi Beta Kappa.

Ted W. Engstrom, president of Youth for Christ International, participated in over 150 meetings during his recent seven-week tour of Youth for Christ programs in twenty nations of the world. He was accompanied on his tour by Sam Bender of Toledo, Ohio, a member of the Youth for Christ International Board of Directors.

L. Nelson Bell, executive editor of *Christianity Today,* addressed some 1,000 Christian Reformed laymen meeting in their sixth annual convention at the Ambassador Hotel, Atlantic City, N. J. He told the men that "the Christian Church must present a more virile New Testament Gospel to the world today if she is to perform her much-needed function in society."

Ella Harllee has been appointed by American University in Washington, D. C., as director of its new Religious Film and Television Production Office. Miss Harllee is a graduate of American University, holds an M. A. from Columbia University and has studied at Birmingham, England and at the University of Brazil. For seven years she was director of the radio and television department of the National Capitol Area Council of Churches.

record reviews

■ EVERY NOW and then there comes along a really exciting voice in the gospel music field. Such a voice belongs to Jimmie McDonald, a new Diadem recording star. We heard this young man sing at the Christian Bookseller Convention and he really knows how to communicate the message of a song. His new album of spirituals and gospel songs is a good demonstration of the strength and vitality of his voice. It is called simply JIMMIE MCDONALD (DLP-120).

Joshua Fit de Battle of Jericho, My Dreams of the Savior, Soon-a Will Be Done, I Can Never Be the Same Again, Roll Jordan Roll, The Ninety and Nine, Jesus Walked This Lonesome Valley, Treasure of Calvary, I Want Jesus to Walk with Me, No Not One, When It's Time for Evening Prayer, The Lord's Prayer.

■ THE VITALITY of collegiate voices is combined with John Lundberg's master touch and professional skill to produce a good album featuring the Kerrwood Choraliers of Westmont College. FROM THE HALLS OF WESTMONT (KC-1491) is a selection of numbers from the group's concert program. Lundberg is the conductor-arranger.

Come Let Us Join, Lead On O King Eternal, Rise Shine, It Passeth Knowledge, Joshua Fit the Battle of Jericho, Day by Day, Crown Him with Many Crowns, The Lone Prairie, Colorado Trail, Concert Etude, Sweet Genevieve.

■ ANOTHER GOOD COMBINATION is found in the arranging and conducting talent of Paul Mickelson and the tenor voice of Claude Rhea. Backed by the Concert Orchestra of London, Rhea displays great strength and range in his album, MAJESTIC THEMES (Word Records, W-3087-LP).

Bless This House, The Cross, My Task, I Wonder as I Wander, Spirit of God, The Palms, Beside Still Waters, The Prayer Perfect, Mid-Winter, I Walked Today Where Jesus Walked, Faith of God, Eternal Life.

■ FOR FOLKS who like their gospel music with a western flavor, a Zondervan album featuring John Peterson in WESTERN MOODS (ZLP-552) will be appealing. He sings his own compositions accompanied by a male trio, string bass, guitar, organ and piano. Has a good listening quality.

I've a Home Beyond the River, Do You Wonder Why I Love Him?, Show Me the Way, He Loved Me, God Put His Hand on My Shoulder, Above All Else, Do I Love Jesus? It's Always Darkest Before the Dawn, At the Foot of the Old Rugged Cross, I Will Trust and Never Be Afraid, Come Back Home, Over the Sunset Mountains.

■ ANOTHER ADDITION to Word Records' releases of music of the various denominations is MUSIC OF THE MENNONITE CHURCHES (W-3078-LP). Featured is the Men's Chorus of the First Mennonite Church, Berne, Indiana, directed by Dr. Freeman Burkhalter. This well-trained choir performs excellently some of the music which is still prominent in Mennonite church worship.

O For a Thousand Tongues, Christ Ist Auferstanden, Behold I Show You a Mystery, Take Thou My Hand, O Father, Gross Ist Der Herr, King Jesus Is a-Listening, Gott Ist Die Liebe, All Hail the Power of Jesus' Name, Segen Frommen Sangs, Songs of Praises, Gott Im Hoehren Vaterlande, Divine Praise, That Beautiful Stream, Glorious Things of Thee Are Spoken, Neujahrs-Lied, Hark Ten Thousand Harps and Voices.

■ JUST FOR YOU (Corner Stone Records, DG 726-LP) is an album that has all the earmarks of being made just for teen-agers. Dave Grant's style is too closely tied to what is supposed to appeal to today's teen-ager for the album to be other than this. Bob Shepard conducts the Corner Stone Recording Orchestra in some interesting arrangements.

Just for You, Steal Away, Let's Go to Church, Go Down Moses, So Send I You, Thou Wilt Keep Him in Perfect Peace, Here Am I, My Didn't It Rain, Down from His Glory, To Have Christ in Everything, For You I Am Praying.

■ IN HIS LATEST Capitol album SING A SPIRITUAL WITH ME, Tennessee Ernie Ford does what he can do best. Backed by a choral group and lively orchestration, Ernie wraps his rich baritone voice around these songs of sorrow and hope. It's a "sing-along" album with the words and music included.

O Mary Don't You Weep, Go Down Moses, I Know the Lord's Laid His Hands on Me, Nobody Knows the Trouble I've Seen, I Want to Be Ready, Ain't Gonna Study War No More, Joshua Fit the Battle, Swing Low Sweet Chariot, Old Time Religion, Roll Jordan Roll, Were You There, Steal Away, Keep Your Hand on the Plow, Standin' In the Need of Prayer.

■ THE HOLY LAND (RCA Victor LPM-2189) is an interesting and unusual album featuring George Beverly Shea in a hymn tour through the land of the Bible. In addition to the songs which point up significant places and events in the life of Jesus, there are pictures and descriptive text of hallowed landmarks.

Zion Stands with Hills Surrounded, Beautiful Garden of Eden, Go Down Moses, On Jordan's Stormy Banks, Joshua Fit the Battle of Jericho, We're Marching to Zion, The Lord Is My Shepherd, O Come Emmanuel, Memories of Galilee, Break Thou the Bread of Life, Calvary, Christ the Lord Is Risen Today.

■ A RICH AND RESONANT baritone voice is the talent which GORDON WOODBURN (Christian Faith, GW-1481) dedicated to God when he found Jesus Christ as Saviour. After singing in a number of successful Broadway shows, he found satisfaction and purpose in Christ. He is now a regular member of the Old Fashioned Revival Hour Choir. Rudy Atwood and Lorin Whitney join him in this excellent album.

Down from His Glory, There's Someone to Help You, Down Deep in the Sea, Beneath the Cross of Jesus, I Need Thee Every Hour, When They Ring the Golden Bells, O Worship the King, Lord I'm Coming Home, I Found a Friend, I'd Rather Have Jesus, Wonderful Peace, Softly and Tenderly.

■ PARADISE ISLES (Sacred Records, LP 3009) is a salute to our 50th state by Bud Tutmarc, the master of the Hawaiian guitar. Assisted by the Ralph Carmichael orchestra, he plays 12 sacred selections for truly colorful background music.

I Know a Name, Wounded for Me, Why Should He Love Me So?, My Jesus I Love Thee, Jesus Name I Love, Paradise Isle, Healer of Broken Hearts, Only Jesus, 'Tis So Sweet to Trust in Jesus, Beyond the Sunset, Thine Alone, Memories.

Jimmie McDonald

SOLOIST, SONG-LEADER

. . . a music ministry!

Recommended by foremost evangelical leaders, including: Dr. Louis Paul Lehman, Dr. Percy Crawford, Dr. Oswald J. Smith—and others.

For informative brochure and dates, write—

DIADEM PRODUCTIONS
1553 Plainfield, N.E., Grand Rapids, Mich.

McGUFFEY'S READERS

After a long and costly search, reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID:

1st Reader	$2.50	4th Reader	$3.50
2nd Reader	$275	5th Reader	$3.75
3rd Reader	$3.25	6th Reader	$4.25

OLD AUTHORS, Dept. UA-1, Rowan, Iowa

CHRISTIAN FILM CATALOG OF THE YEAR

GET YOUR FREE COPY NOW! Beautifully illustrated; pictures and lists soul-moving films by GOSPEL - FAMILY - CONCORDIA - BIOLA - Others. Try "GREAT DISCOVERY" with Colleen Townsend Evans, 80 minutes, Reduced Rental $17.50 — Hundreds more!

Write today for Big New 1960-61 Film Catalog.

CENTURY GOSPEL FILM LIBRARY
Souderton, Pennsylvania
Dept. 00 Tel.: PArkway 3-3669

American MESSIANIC FELLOWSHIP

Founded in 1887 by W. E. Blackstone

A progressive Gospel work among Jews in the cities of middle-west and south-east U. S. and Jerusalem..

Special Broadcast to the State of Israel from ELWA in Liberia and Trans-World Radio, Monaco, daily.

You too can be an active missionary. Send for free tracts and A.M.F. Monthly.

Milton B. Lindberg, General Director — Archie A. MacKinney, Superintendent

7448 N. Damen Avenue, Chicago 45, Ill.

Action in your church!

ACTION magazine will—

— alert your people to the dangers of Communism, Roman Catholicism, liberalism and materialism.

— give your members the latest news of every phase of evangelical action both at home and around the world.

The best way to provide *United Evangelical Action* for your members is through the "Bundle Plan." The cost is at bargain rates—half the price of a regular subscription: $1.50 a copy for a year when ordered in bundles of 10 or more to one address.

Order today!

FOR THE FIRST TIME

The Pilgrim Bible with Concordance

Plus Dictionary of Scripture Proper Names, Subject Index. All notes, helps, etc. appear on the same page as the verse to which they refer.

123x French Morocco, half circuit, simulated leather lining, round corners, red under gold edges. 5⅛ x 7⅜ x 1 5/16" thick. $17.00

At your bookseller

OXFORD UNIVERSITY PRESS

MONEY FOR YOUR TREASURY

Over 2,000,000 Sunflower Dish Cloths

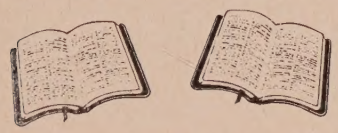
Were sold in 1958 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to Official.

SANGAMON MILLS

Established 1915 Cohoes, N. Y.

MORE EARS TO HEAR . . .



because the VOICE will be LOUDER

if you will help with this new opportunity for radio station

HLKX

20,000 watts 1060 kilocycles

Broadcasting in:

Chinese *Russian*
Korean *English*

★ NOW IN HAND:
Government permit to increase power to a mighty 50,000 watts!

★ URGENTLY NEEDED:
Your sacrificial help NOW to make this significant advance in radio missions.

Write for your free pamphlet quoting thrilling letters from behind the iron curtain.

Your Name_____

Address_____

If you contribute $1.00 or more to HLKX Expansion Program ☐ or HLKX Maintenance ☐ check square for a gift copy of the Moody Press book, WHEN GOD ANSWERED PRAYER.

THE EVANGELICAL ALLIANCE MISSION (TEAM)
2845 W. McLean Avenue, Chicago 47, Illinois
Dept. U11

Readers Say-

Writes About WCC

To the Editor:

Re your statement that some actions by the Central Committee of the World Council of Churches indicated "a major shift to the left," (November 1960). I am sure that both you and I agree that the intent of Dr. Nolde and his commission is not ours, but that it indicates a "major shift to the left" is another thing. To try to wave the flag of patriotism and defense of free enterprise while running down the World Council of Churches is a dangerous procedure for one who is committed to honesty and integrity.

I have good Christian friends who think we should be trying to "create the conditions" which should permit Red China to have a say in world affairs, but these people are not leftists or Communist sympathizers. So, brother, we differ with this commission's report. Let us differ, but let us not label them "leftists" or anything else.

JOSEPH C. HOLBROOK, PASTOR
West Side Reformed Church
Chicago, Ill.

Election Afterthoughts

To the Editor:

Please keep us alerted to any bills before Congress which would be advantageous to Rome so we may write our Congressmen. There are still a few of us who are not in favor of the public paying for parochial schools, etc., but most of us don't have enough time to read and follow closely all that goes on in our political world. I hope *Action* will keep us informed for I do take time to read it from cover to cover.

MRS. WILLIAM H. BOBO
Peoria, Ill.

(Editor's note: See the article in this issue "Public Funds for Non-Public Schools?" and watch forthcoming issues for other timely articles and news.)

To the Editor:

We agree with Don Gill's statement in "Capital Commentary" that "the religious issue needed an airing" and that the evangelical cause will be helped by letting people know where we stand.

RALPH RINGENBERG, PASTOR
Bethany Missionary Church
East Peoria, Ill.

Needs Tapes for Ministry

To the Editor:

For several years my wife and I have carried on a lay ministry among blind and old people in our city which consists of presenting taped Christian programs to the residents of ten homes each month. Several USA churches and broadcasting organizations have helped our work by the donation of used tapes, but we want to enlarge our tape library.

All our work is done quite voluntary and without fee. I feel there are many broadcasting groups and church fellowships who would send us a sample tape if they knew of our work. We do not want any one organization or church to send several tapes, but would much prefer one tape each from various sources.

CHARLES H. WATTS
118 Camp Lane, Handsworth
Birmingham 21, England

Church-less Pastors

To the Editor:

The situation described in the column, "Just a Minute," in the October issue might be a true picture of the overall lack of ministers to fill our church pulpits, but it certainly is not true in our Baptist groups that are strictly conservative in their theology.

My experience has been that there are more qualified potential pastors that churches available. My own situation provides an excellent illustration. When I realized two years ago that I could no longer conscientiously support the denomination with which my present church is affiliated, I sought a change to a more conservative group by using the placement facilities of the seminary from which I graduated and the help of denominational leaders. But the problem of initiating a change seems insurmountable because a church connected with a conservative denomination would rather call a man from its own group, and there are plenty to choose from. And although there might be an insufficient number of young men entering seminaries, I know of men who upon graduating from seminary cannot find a church in which to serve—that is, within a conservative denomination. In our area of the country qualified, trained and even experienced Baptist ministers of conservative persuasion are a glut on the market.

What is wrong when, in the face of a supposed shortage of preachers, a man in his mid-thirties with both A. B. and B. D. degrees and several years of experience and with excellent recommendations from respected Christian leaders cannot find a place to serve the Lord? And what is wrong when this condition is not an isolated one, but is quite common? I would like to know the answer.

(Name withheld by request)

Unexpected Response

To the Editor:

We print a four-page monthly paper here in Italy for new converts and interested seekers called *La Voce del Vangelo*. In a recent issue we ran a short item based on a news story which eappeared in the September issue of *Action* regarding the first successful missionary contact with a part of the Ayoreo Indian tribe in Bolivia. You can imagine our surprise to receive yesterday in our mail a gift of about $35 from a small Italian church for the "missionaries who met the Indians at the salt lake." Please put us in touch with the mission involved so we may forward the gift.

WILLIAM C. STANDRIDGE, JR.
Rome, Italy

ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley

When is an adult class too large?

Here is a pertinent question. Most Christian educators agree on the answer, but many adult teachers do not like the answer. Even in the smaller church most adult classes are too large.

In order to get at the heart of the problem we need to ask ourselves another important question: What are we trying to do? Are we interested in teaching, or would we rather preach? Would we rather lead a group in participation or would we rather do the talking?

When is an adult class too large? It is too large when the teacher does not know every pupil. How can a teacher expect to meet needs except in a very general way unless he knows the needs of his class members? It is difficult, if not impossible, for most teachers to know 50 pupils this well. We can get to know the members of a small class quicker both inside and outside of class. Meeting the special needs of people is the greatest Sunday school builder there is and that is as it should be. People will attend where their needs are met.

The class is too large when only a few can or will participate. In workshops I often illustrate this by asking, how many people will participate, ask and answer questions, enter into discussion in a class of 100? In a class of ten? Whatever answers you give, you immediately recognize that 10 classes will involve more people. Therefore, the smaller class should and does interest more people.

It may not be profound but it is still true, interested people learn more than disinterested people. You say, "naturally." Then let us do all possible to interest more people. If smaller classes will help, let us move in that direction.

A class is too large when the teacher has to spend all his time in follow-up of absentees and never has time to contact prospects. Of course members of the class should help here, but no one can take the place of the teacher in contacts for a class.

It should be the expectation of every teacher and every class member to have the class grow until it will be necessary to divide it.

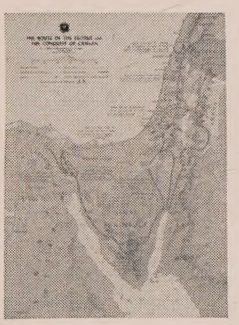
Some of you are saying, "Dr. Risley sounds like he thought we all had all the teachers that we need. Doesn't he know one of the reasons some of our classes are so large is because we do not have enough teachers?" Yes, but in answer may I say that one reason we do not have the teachers we need is because too often teachers are not reproducing teachers. We have touched on this before in this column but again we need to be reminded that greatest compliment that can be paid any teacher is that members of his class want to become teachers.

NEW Broadman Bible Maps

with unique functional features for more effective study and teaching

BROADMAN CLASS MAPS
25x25 inches Each, $1.50; Set of 6, $7.95

Marginal notes and related map insets make these full-color maps ideal for classroom use. Available individually tinned at top and bottom or, in sets of six, mounted at top on wood half-rounds.



The Biblical World, 2000-1500 B.C. (which includes the Time of the Patriarchs). Inset map: The Route of the Exodus and the Conquest of Canaan

Two maps: **Canaan as Divided Among the Twelve Tribes** and **The Kingdoms of Israel and Judah.** Inset map: The Empire of David and Solomon

Great Empires of the Sixth Century B.C. Inset map: The Assyrian Empire 824-625 B.C.

Judah After the Fall of Israel. Inset map: The Restoration of Judah.

Palestine in the Time of Christ. Inset map: Jerusalem in New Testament Times

The Missionary Journeys of Paul

BROADMAN BIBLE STUDY MAPS
11x14 inches Set of 12, $1.75

Specially sized for individual Bible study or small classes, this set of twelve full-color maps comes in its own protective envelope. On heavy, coated paper.

BROADMAN GIANT MAPS
50x37 inches Each, $4.95

Clearly detailed, these are printed in full color on longlasting Texoprint. Mounted individually on wood half-rounds at top and bottom.

The Biblical World, 2000-1500 B.C. (includes the Time of the Patriarchs)

The Missionary Journeys of Paul

at your favorite bookseller

BROADMAN PRESS • Nashville, Tennessee

BP

Wonderful things have been planned* for your Florida vacation this winter!

AT FLORIDA'S

BOCA RATON Winter Resort for Christians

Conference Season Opens
January 1, 1961

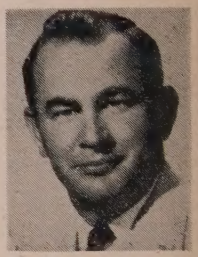
Always a Popular Spot!

The big pool is open all winter long for your enjoyment.

*

- another powerful line-up of world-famous Bible teachers and evangelistic leaders to minister to you.
- our Conference Musical Staff together with outstanding guest musicians will provide music that will thrill your heart.
- tours and scenic trips are a feature of conference activities.
- enjoy the swimming pool and other recreational facilities.
- "luxury accommodations" in our two big motels and the Conference Hotel . . . and delicious meals in our big dining room.

IRA LEE ESHLEMAN
Conf. President
DR. TED ROE
Conf. Director
NEIL MACAULAY
Musical Director



IRA LEE ESHLEMAN

Make This Your Headquarters During Billy Graham's Miami Beach Crusade

Enjoy the fellowship and facilities of the Conference Grounds; buses will take you to and from Graham meetings daily.

. . . and wait 'til you see *Paradise Palms*

NEWEST EXTENSION TO OUR GROWING CHRISTIAN "CONFERENCE COMMUNITY"

EC

SEND FOR INFORMATION

Address: Bible Conf.; Box A, Boca Raton, Florida.

Please send:

- ☐ *Conference season schedule*
- ☐ *Information about Paradise Palms*

NAME _____

ST. NO. _____

CITY, STATE _____

Opened just last year, "Paradise Palms" is well on its way! Many homes have been completed! Christian families are enjoying life as never before. More families will be moving in as homes are completed!

Christians moving to Florida now, or upon retirement will find PARADISE PALMS the ideal place to live.

ONE OF MANY MODELS

2-bedroom and 3-bedroom homes on minimum lots of 8250 square feet, are priced from $12,900. Several models for your inspection.

Purchases reserved for members of our Christian Community Club (write for details).

Write for Information: **Bible Conference, Box A, Boca Raton, Florida**